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ART. I. *The Hedaya, or Guide; a Commentary on the Mussulman Laws: Translated by Order of the Governor-General and Council of Bengal.* By Charles Hamilton. 4 vols. 4to. 2560 pages, besides a copious Index. Printed by Bensley, and sold by Kearsley. 1791.

THE laws of a country are generally and justly considered as the most important part of its history. Laws have a direct reference to the relations in which men stand to one another in society, their commercial and social intercourse, their customs, manners, and opinions. And as these again are not a little influenced by the circumstance of climate, the study of civil history and laws draws our attention, in some degree, to that of natural history.

The laws of the *Mussulmen*, that regulate the conduct of so many nations, are an object of equal curiosity and importance, particularly to the British nation, who are now connected with different Mahomedan princes by various relations; and who ought to remember, that the surest way of maintaining peace in any country, is to indulge the natives in the exercise of their antient religion and usages, or modes of thinking and acting.

The very interesting and comprehensive work before us is dedicated by Mr. Hamilton, the translator, to Warren Hastings, Esq; late Governor-General of Bengal, under whose immediate patronage it was for some time carried on, and by whom it was originally projected. Mr. Hamilton, in a preliminary discourse of 89 pages, makes various comments on the commentary which he translates. He takes notice of the natural alliance between the diffusion of knowledge and the eradication of prejudice, the prolific source of antipathy, discord, and bloodshed—"To open and to clear the road to science; to provide for its reception in whatever form it may appear, in whatever language it may be conveyed:—these are advantages which in part atone for the guilt of conquest, and in many

cases compensate for the evils which the acquisition of dominion too often inflicts.—Perhaps the history of the world does not furnish an example of any nation to whom the opportunity of acquiring this knowledge, or communicating those advantages has been afforded in so eminent a degree as Great-Britain.—To the people of this island, the accession of a vast empire in the bosom of Asia, inhabited, not by hordes of Barbarians, but by men far advanced in all the arts of civilized life, has opened a field of observation equally curious and instructive.—Such researches must ever be pleasing to the speculative philosopher, who, unbiassed by the selfish motives of interest or ambition, delights in perusing the great and variegated volume of society.”—He proceeds to describe the state of jurisprudence in the BENGAL provinces at the time when they fell into the hands of the English. After which he says, p. 6.

‘ Little acquainted with the *forms*, and still less with the elementary *principles*, of the native administration of justice in their newly acquired territories, the British government determined to introduce as few innovations in those particulars as were consistent with prudence; and the only material alteration which, in course of time, took place, was the appointment of the Company’s servants to superintend and decide, as *Judges* in the civil *Mussulman* courts, and as *Magistrates* with respect to the criminal jurisdiction.—An important change was indeed effected in the administration of both justice and revenue, so far as affected the distinctions hitherto maintained between *Mussulmans* and *Hindoos*. Of these the latter had always been subject to *double* taxes, and imposts of every denomination, levied on principles which are fully explained in the course of the present work: and they also laboured under particular inconveniences and disadvantages in every judicial process, (especially where the litigating adversary was a *Mussulman*) some of which have been already noticed.—By the British government both have been placed, in these points, upon an exact equality; and the *Hindoo* and *Mussulman*, respectively, have their property secured to them under that system which each is taught to believe possessed of paramount authority: but where their interests clash in the same cause, the matter is necessarily determined by the principles of the *Mussulman* law, to which long usage, supported by the policy of the *Mogul* government, has given a sort of prescriptive superiority.—Still, however, though much was effected, much remained to be done.—The gentlemen who were appointed to superintend the proceedings of the courts, having had no opportunity of studying the languages in which the laws are written, were constrained, in their determinations, to be guided by the advice of the native officers—men sometimes themselves too ill informed to be capable of judging, and generally open to corruption.—Hence appeared the necessity of procuring some certain rule whereby those gentlemen might be guided, without being exposed to the misconstructions of ignorance or interest, and which might enable them to determine for themselves, by a direct appeal to the *Mussulman* or *Hindoo*

Hindoo authority, on the ground of which they were to decide.—A compilation was accordingly formed, under the inspection of the most learned *Pundits*, (*Hindoo* Lawyers,) containing an abstract of the *Hindoo* laws, the translation of which into English was committed to Mr. HALHED; and, shortly after this was accomplished, a number of the principal *Mohammedan* professors in Bengal were employed in translating from the *Arabic* into the *Persian* tongue a commentary upon the *Mussulman* law, called the *HEDAYA*, or *Guide*, a work held in high estimation among the people of that persuasion. The *English* version of that commentary is now submitted to the public.

The translator, before he proceeds to give an account of the *Hedaya*, thinks it proper to say something concerning the LAWS of which it treats—The grand foundations of these are, the text of the koran, and the *sonna* or oral law: of both of which he gives an account—Having explained the *foundations* of the *Mussulman* law, he accounts for those varieties which at present appear in the superstructure, in the course of accounting for which, he is led into a short detail of the events in which originated the first great schism among the followers of Mohammed, who left not, at his decease, any male heirs, his five sons having all died in their infancy: a circumstance from which his followers came to be divided into several factions.—In the account that is given of the theological squabbles of the Mussulmen, we are not a little struck with the following particular: “The *soonis* or traditionists (who maintain the most obvious interpretation of the koran, and the obligatory force of the traditions, in opposition to the innovations of the sectaries) unite in rejecting the speculations of the scholastic divines—and some of them condemn the use of scholastic divinity altogether, as tending to destroy the foundations of religious belief.”—If we do not, said the popish parson of Croydon, root out printing, printing will root out us.

To follow our translator through the different sects he mentions would be an unpleasant and an unprofitable task. The schisms in Islamism are as little interesting to us, as our Christian schisms are to Mussulmans. From the disciples and followers of four great leaders who founded what are called the four orthodox sects, have proceeded an immense number of commentaries at different times, some treating of the civil, some of the canon law; some comprehending the applications both of the KORAN and the SONNA, others confined solely to the former, and others again treating purely of the *traditions*; but all differing on a variety of points in their constructions, although coinciding in their general principles. P. xxx.

‘The *Mussulman* courts of justice, when not actuated by any undue influence, in deciding upon causes, consult, first, the KORAN, then the traditions preserved in those collections, which are generally admitted to be authentic, and, next to those, the

opinions of their most approved civilians. The two former lay down the principles, and the commentators give the application. Without these last indeed, the presiding magistrates must be often at a loss, or must depend solely on their own judgment; as it is impossible, in the infinite variety of human affairs, that the text of the KORAN, or the traditionary precepts of the Prophet, should extend to every particular case, or strictly suit all possible emergencies. Hence the necessity of *Mooftees*, whose particular office it is to expound the law, and apply it to cases. The uncertainty of this science, in its judicial operation, is unhappily proverbial in all countries. In some, which enjoy the advantage of an established legislature, competent at all times to alter or amend, to make or to revoke laws, as the change of manners may require, or incidental occurrences render necessary, this uncertainty arises pretty much from the unavoidable mutability in the principles of decision.—Of the *Mussulman* code, on the contrary, the principles are fixed; and being intimately and inseparably blended with the religion of the people, must remain so, as long as they shall endure. Here, of course, the uncertainty is owing solely to the application of the principle, which will necessarily vary according to the different tenets or judgment of the expositors. In the *Mussulman* courts, therefore, the works of their great commentators are particularly necessary, both in order to give a surer stability to property, and also, that the magistrate may avail himself, in his decisions, of the collected wisdom of ages.

‘The expositions of the *Mussulman* law are, in general, of three descriptions; the first termed *Ofool*, treating of the fundamental principles of the law in matters both spiritual and temporal, as derived from the KORAN,—the second *Sonnàn*, treating of the traditions, and of the rules and precepts of jurisprudence with respect to points not touched upon in the KORAN,—and the third *Fatâvee*, consisting simply of a recital of decisions upon cases. Under these, and a variety of other appellations, some thousands of volumes have appeared at different times. Their authority is of weight according to the supposed merit of the work, or the rank and character of the author. Each, however, has its peculiar characteristic, being (generally speaking) confined to some one branch of jurisprudence, or receiving, in its conclusions, an unavoidable tinge from the particular tenets under the influence of which it was composed.’

Mr. Hamilton, from those varieties which at present appear in the exposition of the *Mussulman* law, and the use of commentaries in directing its practice, goes on to give some account of the HEDAYA, or guide; (an Arabic name for many works on philosophical and theological subjects) which is “an extract from a number of the most approved works of the early writers on jurisprudence, digested into something like the form of a regular treatise, although, in point of arrangement, it is rather desultory. It possesses the singular advantage of combining with the authorities the different opinions and explications of the principal commentators on all disputed points, together with the reasons for preferring any one adjudication in particular;

particular ; by which means the principles of the law are fully disclosed, and we have not only the *dictum*, but also the most ample explanation of it."

Mr. Hamilton, from the nature of this work, passes on to give some account of the authors principally quoted, and, from these, to notice certain peculiarities which will occur in the perusal of it. All laws, he justly observes, must derive the prominent features of their character from the peculiar manners, customs, and language of the people among whom they have originated. In order to enter fully into the spirit of the text, it is requisite that we keep in mind the state of society in *Arabia* at the time when Mohammed and his companions began to introduce something like a system of jurisprudence among the followers and subjects of Islam : of which, therefore, he gives a general account.

He next details the reasons why this version of the *Hedaya* was made from a Persian version rather than from the original Arabic ; and points out such particulars in the translation as it is essential to explain for the information of the European reader ; and also accounts, in a manner sufficiently satisfactory, for certain omissions. Of the books which have been omitted he gives a brief analysis ; and makes some remarks on what have been here retained, in their order, as they occur.—These are,

Book I. Of ZAKAT. Zakat means the alms imposed by the law, in opposition to charity, which signifies the voluntary contributions of individuals.

Book II. Of MARRIAGE. The preliminaries to this most important of all contracts are stated in terms remarkably simple. No provision is made for the execution of any written engagement ; no particular form or ceremony is prescribed ; but the efficiency of the whole is made to depend merely upon the oral declarations of sufficient witnesses.

Book III. Of FOSTERAGE. Even in the remote parts of our own country, Mr. Hamilton observes, the NURSE is still considered rather in the light of a humble relative than a menial dependent. But by the people of Asia, this idea is carried still farther : and the nursing is supposed to partake of the very nature of her from whose blood he receives his earliest nourishment. An affinity is therefore created by this circumstance, which operates to render marriage illegal in the same manner as actual consanguinity.

Book IV. Of DIVORCE. This is an interesting subject, and treated of in the *Hedaya* at great length. What most forcibly strikes us, on a perusal of the commentary on divorce, is the extreme facility with which a husband may rid himself of his female partner. Yet the checks on capricious repudiation are so many and powerful, that it very rarely takes place.

With respect to domestic arrangements, Mr. Hamilton considers the book on divorce as the most useful section, perhaps, in the whole work. It evinces, in many places, a considerable spirit of humanity, and very properly introduces

Book v. Of MANUMISSION. Tenderneſs towards ſlaves is certainly a prevalent principle in the Muſſulman law, though in practice it is pretty much confined to the ſlaves profeſſing the Muſſulman faith. Still, however, ſays the tranſlator of the Hedaya, we ſhould be guilty of great injuſtice if we ſhould form our ideas of Muſſulman ſlavery from the treatment experienced by chriſtian captives among the barbarians of Tunis and Algiers. P. lxxvii.

‘The precepts concerning manumiffion are injunctive with reſpect to *believers* only; but thoſe which recommend kindneſs and good uſage apply to all alike. The law in many inſtances affords them protection againſt injuſtice, and declares them to be “*claimants of right*.” It in ſome particulars, moreover, provides an alleviation to this otherwiſe moſt hopeleſs and degraded ſtate of MAN, unknown to the more poliſhed inhabitants of Europe;—as may be perceived in peruſing the laws with reſpect to *Am Walids*, *Mokâtibs*, *Modabbirs*, and *Mazoons*.—To the free-born denizen of BRITAIN, the very name of SLAVE carries with it ſomething odious and diſguſtful: but the *Mohammedan* bondman, generally ſpeaking, experiences in a very ſlight degree, if at all, the miſeries which neceſſarily attend that ſtate in ſome of the dependencies of EUROPE; where the riches of the community grow out of the inceſſant labour of wretches, whoſe ſhortened date of life is balanced againſt their earnings, by rules of *Algebra*, and calculations of *arithmetic*! If the ſlaves of *Muſſulmans* appear, by their conduct, to be deſerving of encouragement, they are frequently treated rather as humble friends and confidants than as ſervile dependents; and though inhibited from riſing in the ſtate, often, in the capacity of *Mazoons*, amafs a degree of wealth which enables them to purchaſe their freedom.’

What is an inſtance of ſtill greater humanity in the *Muſſulman law*, is the protection it affords to the children of female ſlaves, who are held to be as legitimate as thoſe begotten in marriage.

Book vi. Of Vows. It is remarkable that the Muſſulman law has inſtituted no ſpecific puniſhment for perjury, except in the caſe of *ſlander*. The legiſlator ſeems to have thought that the apprehenſion of puniſhment in a *future ſtate*, of itſelf ſufficient to reſtrain men from the commiſſion of this crime.—In matters of property, indeed, he is at liberty to puniſh by a ſlight diſcretionary correction; but, in thoſe moſt enormous inſtances, which implicate the life of MAN, the only ill conſequence induced on diſcovery, is a *fine* adequate to the blood thus unjuſtly ſhed. There then are the ſubjects treated of in the firſt volume of the Hedaya.

The ſecond volume contains ſixteen books or general diviſions

sions of the subject matter: those from VII to XXII both inclusive.

Book VII treats of PUNISHMENTS—but of such punishments only as are incurred by crimes of a spiritual nature; those instituted for offences against person or property being discussed under their respective heads. There were three, and only three capital crimes: apostacy, adultery, and murder. It is remarkable that the Mohammedan law, in all cases of spiritual offence, subjects slaves to only *half* the punishment of free men. The reasons alledged for this lenity manifest an uncommon degree of consideration and feeling for the state of bondage.

Book VIII. Of LARCENY: a term which the translator has adopted as the title of this book, because it expresses every species of theft from the most petty to the most atrocious. The uniform punishment annexed to larceny is the amputation of a limb, unless where the act has been accompanied with murder, in which case the offender forfeits his life by the law of retaliation.

Book IX. The INSTITUTES contain the principal part of what may be properly termed the political ordinances of MOHAMMED, and is useful both in a historical and legal view—in the former, as it serves to explain the principles upon which the *Arabians* proceeded in their first conquests; (and in which they have been imitated by all successive generations of Mussulmans) and in the latter, as many of the rules here laid down with respect to subjugated countries continue to prevail therein at this day.

Book X. Of FOUNDLINGS. One of the earliest and most laudable attempts of Mohammed, in the prosecution of his pretended mission, was to correct certain barbarous practices then prevalent among his countrymen, particularly with respect to infant children, whom it was common for the parents to expose or put to death, where they apprehended any inconvenience from the maintenance of them.

Book XI. Of TROVES, or property which a person finds lying on the ground, and takes away for the purpose of preserving it, in the manner of a trust. The finder is responsible for the trove, if he have not witnesses to testify that he took it for the owner. In calling people to witness, it suffices that the finder say to the bye-standers, “If ye hear of any one seeking for this trove property, direct him to me.”—If the finder of a trove be poor, he need not hesitate to make use of the trove, since, in such a disposal of it, a kindness is performed both to the *owner* and to the *finder*. Because the translator observes in a note, the *finder* thus obtains a relief from his wants, and the owner has the merit of the charity.

Book XII. Of the ABSCONDING of SLAVES.

Book XIII. Of MISSING PERSONS.—That is, of persons who disappear, and of whom it is not known whether they be living or dead, or where they reside.

Book XIV. Of PARTNERSHIP. It is observed by the translator, that the Mussulman laws of property are in some instances defined with considerable precision, and that the various subdivisions it exhibits of *representative* as opposed to *real* wealth, give us an interesting idea of the refinement which, so many centuries ago, subsisted in Mohammedan countries with respect to those particulars.

Book XV. Of pious or charitable APPROPRIATIONS. In all Mohammedan countries, says the translator, (and in none more than Hindostan) it has been a common practice to dedicate lands, houses, and other property, fixed as well as moveable, to the use of the poor, or the support of religion. The founding of a mosque, the construction of a reservoir, and even the digging of a well for the public use, come all under the same head.

Books XVI and XVII treat of SALES; and under this head, of USURY: in which particular the Mohammedan closely copies the Jewish law; whereby the children of Israel were strictly prohibited from exercising usury among each other.

Book XVIII. Of BAIL. Under this head are comprehended all sorts of security, whether for person or property.

Book XIX. TRANSFER of DEBTS. This book is in some measure supplementary to the former, as the transaction of which it treats is performed by way of giving security to a creditor.

Book XX. DUTIES of the RAZEE, or MAGISTRATE.

Books XXI and XXII treat of EVIDENCE and the RETRACTION of EVIDENCE. These books unfold, amidst a great deal of extraneous or digressive matter, some of the most important principles in judicial proceedings.

The third of the volumes before us begins with the 23d, and ends with the 38th Book.

Book XXIII. Of AGENCY. Of agents for purchase and sale, for litigation, and for seizure, particular rules are laid down for the dismissal of agents.

Book XXIV. Of CLAIMS.

Book XXV. Of ACKNOWLEDGMENTS, which in the Mussulman law have the same effect in the establishment or transfer of property as a formal deed.

Book XXVI. Of COMPOSITION.

Book XXVII. Of MOZARIBAT: a device in order to avoid the imputation of usury, by which the monied man was enabled to obtain a profit from his capital without the odium of receiving any interest upon it.

Book

Book XXVIII. OF DEPOSITS.

Book XXIX. OF LOANS.

Book XXX. OF GIFTS. These three books consist, for the most part, in plain rules applied to ordinary cases. It is to be remarked, however, that the Mussulman law, with respect to gifts, differs considerably from the *Roman*, in leaving to the donor an unlimited right of resumption.

Book XXXI. OF HIRE. This is a book of considerable practical utility, as it comprehends every description of valuable usufruct from the hire of land to that of a workman or an animal.

Book XXXII. OF MOKALIBS ; or covenanted Slaves : their condition in various respects ; and particularly their emancipation and ransom.

Book XXXIII. OF WILLA. This term literally means assistance and friendship. In the language of the law it signifies that mutual assistance which is a cause of inheritance. There is no single word, the translator observes in a note, in our language, that fully expresses the import of Willa. The shortest definition of it, he says, is, "The relation between the master or patron, and his freed men."

Book XXXIV. OF COMPULSION : its influence, in the eye of the law, in moral actions, in annulling contracts, and excusing the commission of crimes ; though to a certain degree only : for, according to the Mussulman law, offences committed under the influence of fear have still a degree of criminality attached to them. "If one person compel another, by menacing him with death, to murder a third person, still it is not lawful for the person so menaced to commit the murder, but he must rather refuse, even unto death. If therefore he, notwithstanding, commit the murder, he is an offender."—In this case, a question arises among the Mussulman doctors concerning the object of retaliation : some contending that the relation lies against the compeller, some that it lies against the compelled person : while others maintain that there is no retaliation upon either party ; and others again that it is incurred by both. These are curious and subtle questions, and undoubtedly assist the understanding in its efforts to analyze moral sentiment. Dr. Adam Smith has observed that, according to the constitution of our nature, a degree of criminality is affixed even to man-slaughter, and of dishonour to the unfortunate female who suffers a rape : though there was not a concurrence of the will in either case. If the Mussulman doctrine, that menaces even of death are not an excuse for the perpetration of murder, and few, we presume, will controvert it ; what shall we say of the conduct of those poor men who are dragged by violence into the military service of kings, and those officers who, glorying in their shame, pride themselves

themselves on having become the devoted instruments of their proud and capricious employers? Unjust war is murder. All who engage in such warfare, therefore, whether voluntarily or by compulsion, are, to a certain degree, criminal.—Does the authority of civil government justify a man in committing murder? No: suppose that some ‘*village HAMPDEN*’ in the course of the American war, had, on the principle of conscience, resolved to take up arms against the Anglo-Americans, and in resisting the ruffian pressgang, given, or suffered death, what would our Civilians, what would even our judges and crown-Lawyers have said on this case, brought before them by the avenger of blood; whether the blood of the mercenary soldier, or the man who, even to the last extremity, refused to be one, should be forfeited?—This is a question, that may possibly, in the progress of liberty, be some time brought into discussion. At present, it may be justly observed, that while, in certain instances, *far from home*, we make a shew, in political impeachments, of a great regard to pure morality; we every day, even in public measures, violate the great moral law in the most palpable manner. Is the soldier who is dragged into the battle, loses his right arm, and becomes a beggar for life, less a sufferer than CHEYT-SING? though called on to supply the public exigencies with even half his wealth? The poor, as Mr. Burke observes, must place their consolation in the final awards and retributions of providence! But the comfort of the rich ought, by all means, to be studied even in this world! But to return to our GUIDE.

Book xxxv. Of INHIBITION: under which name is comprehended every species of incapacity, whether natural or accidental. The inhibitions on debtors, enumerated in the third chapter of this book are worthy of particular attention.

Book xxxvi. Of LICENSED SLAVES. The slave who is licensed, at the same time that he continues to be the property of his master, is endowed with almost all the privileges and responsibilities of a free man.

Book xxxvii. Of USURPATION: which, in the language of the law, signifies the taking of the property of another, which is valuable and sacred, without the consent of the proprietor, in such a manner as to destroy the proprietor’s possession of it.

Book xxxviii. Of SHAFFA: which in the language of the law, signifies the becoming proprietor of lands sold for the price at which the purchaser has bought them, although he be not consenting thereunto. The right of pre-emption enjoyed in virtue of community or contiguity of property, under certain restrictions, as is observed by the translator, is both a *just* and a *humane* institution.

The FOURTH volume of the Hedaya contains fifteen books.

Book XXXIX. OF PARTITION. This book relates chiefly to the division of inheritable property. By the *Mussulman* law, as by the *Roman*, partners in an estate may be constrained to make a partition of their joint inheritance, for which purpose proper officers are appointed by public authority.

Books XL. and XLI. These books are of use chiefly on account of the regulations which they contain respecting landed property.

Book XLII. OF ZABBAH: or the eating of blood; which by the MAHOMEDAN, as well as the JEWISH law, is strictly forbidden.

Book XLIII. OF SACRIFICE. The particular ceremony which is the subject of this book, was instituted in commemoration of Abraham's obedience to the divine command, by the intended sacrifice of his son. This son the Arabian commentators make to be their great progenitor ISHMAEL, and not ISAAC, whom they assert to have been promised subsequent to that event.

Book XLIV. OF ABOMINATIONS. This book contains a vast variety of frivolous matter, and is to be considered chiefly in the light of a treatise upon *propriety* and *decorum*. This however does not amount to that *absolute seclusion* of women supposed by some writers. This seclusion is a result of jealousy or pride, and not of any *legal injunction*; neither is it a custom universally prevalent in Mohamedan countries.

Book XLV. CULTIVATION OF WASTE LANDS. In most *Mussulman* governments particular encouragement has been held forth to the reclaiming of barren or deserted grounds, by the powerful incentive of granting to the cultivator a property in the soil.—This is liberal and judicious policy. It has begun to be practised with great success in Denmark, by Count Berkenstott, and others of the Danish nobles, as well as by the Danish crown. As the rents are paid in kind, the rights and property of the land-holder are not gradually diminished by a gradual depreciation in the value of money. In our own country, men of liberal and enlightened minds begin to enquire into the nature of property in land, to recognize the public as well as private advantages that would infallibly result from a more equal partition of the soil, and a kind of progressive *Agrarian law*, limiting by degrees (as favourable opportunities might occur, and without occasioning any convulsion) the extent of individual farms, as well as of individual estates, and favouring the advancement of day labourers and manufacturers to the more animating and manly occupation of independent cultivators of the soil. If ever Britain is to move off her enormous load of debt, and to prolong her consideration among the other states and kingdoms, it is, in the opinion of the soundest politicians, by a wise reform in her laws and customs respecting property and possession of land, all *monopolies* in which are still more injurious to society than *monopolies*

nopolies in trade. The arguments that have been urged on this very interesting subject, with so much ability and eloquence by the author of 'An Essay on the Right of property in Land,' and by Mr. Newie in his 'PROSPECTS and OBSERVATIONS,' receive additional force and illustration from the Mohammedan laws respecting SHAFFA or pre-emption; the partition of inheritable property; and the independant cultivation of waste lands. Those gentlemen will assuredly be equally surprized and gratified to find in the *Mussulman* law sentiments that so perfectly accord with their own. 'If a person circumscribe a piece of ground, and set marks upon it with stones or such like, and keep it in that state for the space of three years without cultivating it, the *Imâm* may in that case lawfully resume it, and assign it to another; because the ground was given to the first with a view to his cultivating it, so that a benefit might ensue to the *Mussulman*'s from the collecting of the tithe and tribute; and, as he neglected this, it is therefore incumbent on the *Imâm* to deliver it over to another, that the end for which it was given to the first may be answered. It was an opinion of *Mohammed*, that if a person dig up and water a piece of waste land, he is then the cultivator of it.'—'If a person plant a tree in a waste spot of land, he is entitled to a small space as an appendage to it.'

Book XLVI. OF PROHIBITED LIQUORS. The tendency of this book is, chiefly, to exhibit the opinions of their divines concerning what kind of liquors those are which fall under the denomination of prohibited; in which we may trace the rigid scrupulosity of the more early *Mussulmans* upon this point. At present, however, they are not, in general, very strict observers of the law in this particular, their modern doctors allowing that various fluids may be drank, either medicinally or for pleasure, provided it be done with moderation, and so as to avoid scandal.

Book XLVII. OF HUNTING: a kind of supplement to that of ZABBAH.

Book XLVIII. OF PAWNS. Of things capable of being pawned: of things placed in the hands of a trustee: of the power over pawns; and of offences committed by or upon them.

Book XLIX. OF JANAYAT, or offences against the person. Wilful murder subjects the offender to retaliation; manslaughter, or the striking of a person so that he dies, but without intention of murder, and with a weapon not deemed deadly; homicide by misadventure, that is, an error either in the intention or the act; accidental homicide, such as a person's walking in his sleep and falling upon another so as to kill him; homicide by an intermediate cause; all these require sundry expiations. The various particulars by which retaliation is incurred are enumerated,

enumerated, and the law in those cases set forth, as well as the evidence that is required in cases of murder. It appears that the killing of an infidel without intention does not incur any fine, or other expiation of any kind. The manner in which the legislator speaks on his subject is remarkable. 'Error in the intention, is, where the mistake exists, not in the *act*, but with respect to the subject—as where, for instance, a person shoots an arrow at a *man*, supposing him to be *game*; or at a *Mussulman* under the supposition of his being a hostile Infidel.' Now all men are accounted *hostile* Infidels, who have not either embraced the faith, or purchased protection by tribute.—'God has said in the koran, whoso killeth a BELIEVER by mistake, shall set free a believer, and pay a fine to the family of the slain.' In the *Mussulman* laws with the commentaries, there is frequently an excess of subtlety and discrimination, which, being extended to cases never likely to happen, wears an air of frivolity. Of this characteristic we have an instance in what follows. 'If a person shoot an arrow at a *Mussulman*, and the *Mussulman* apostatize, and the arrow then hit and kill him, the shooter is responsible for a fine of blood, according to Haneefa: but the two disciples maintain that the shooter is not, in this instance, responsible for the fine, as the life of the *Mussulman* in question had lost its value by his apostacy.

Book L. OF FINES.

Book LI. OF THE LEVYING OF FINES. The subject of this book is purely of a local nature, relating entirely to the levying of fines upon the Arabian tribes for offences unintentionally committed by any individual of them. These regulations serve to give us a pretty clear idea of the state of society in the native land of Islamism.

Book LII. OF WILLS. As writing was formerly very little in use among the *Arabs*, all deeds are, in the commentaries upon their laws, regarded or mentioned as merely oral. How cruel and unjust, in the eye of a *Mussulman*, must those resumptions of lands in the highlands of Scotland appear, that had been granted to the middling gentry of the country known under the name of tacksmen, before the introduction into those parts of a general use of letters? The tacksmen were usually descendants of those heads of families of whom they held their lands. In former times, there were no other ways in which the gentlemen of North Britain had it in their power to make provision for their younger sons than to send them into foreign military service, or to settle them on portions of their own estates, reserving to themselves and the elder branches of the family, certain annual rents and services. These grants were not understood to be temporary, or revocable at the caprice of any succeeding feudal superior, but perpetual. The chief him-
self,

self, in many instances, had no other right to the large domain which he held *in capite* of the crown than long occupancy or hereditary succession. Yet the tacksmen have been obliged to emigrate into other countries, because the conveyances made to their ancestors were not written; but emblematical and verbal! This is indeed a digression, but it is not wholly foreign to our purpose; as it shews the manner in which the perusal of foreign history and laws may suggest ideas of improvement in jurisprudence and political œconomy at home—*quid tibi tuæque reipublice proſit.*

Book LIII, treats of HERMAPHRODITES; a claſs of beings, in the opinion of the translator, that exiſt in imagination rather than reality.

As there is nothing more characteriſtical of Mohammedan countries and laws, than the regulations reſpecting the commerce between the ſexes; and nothing that excites a more general curioſity and intereſt; we ſhall extract, as farther and fuller ſpecimens of the HEDAYA, the two following paſſages: the firſt from the ſixth chapter of book II, on the ſubject of MARRIAGE; the ſecond from book XLIV, on the ſubject of IMPROPRIETY OR INDECORUM. VOL. I. P. 184.

* If a man have two or more wives, being all free women, it is incumbent upon him to make an equal partition of his cohabitation among them, whether he may have married them as *virgins* or as *Siyeabas*, or whether ſome of them be of the former deſcription, and others of the latter;—becauſe the prophet has ſaid, “*The man who hath two wives, and who, in partition, inclines particularly to one of them, ſhall in the day of judgment incline to one ſide,*” (that is to ſay, *ſhall be paralytic*;) and it is recorded by *Ayſha* that he made ſuch equal partition of cohabitation among his wives,—ſaying “*O God, I thus make an equal partition as to what is in my power; do not therefore bring me to account for that which is not in my power,*” (by which he means the *affecti*ons, theſe not being optional.)

* The wife of a prior marriage, and a new wife, are alike in this point, becauſe the tradition above cited is general in its application, and alſo, becauſe partition is one of the rights of marriage, and in theſe both deſcriptions of wives are equal.

* It is left to the huſband to determine the meaſure of partition; that is to ſay, if he chooſe, he may fix it at one day of cohabitation with each of his wives, ſucceſſively, or more: and it is alſo to be remarked, that by the equality of partition incumbent upon the huſband is to be underſtood ſimply *reſidence*.

* If a man be married to two wives, one of them a free woman, and the other a ſlave, he muſt divide his time into three portions, cohabiting two portions with the former, and one with the latter, becauſe the ſame is recorded of *Alee*; and alſo, becauſe, as it is lawful

to marry a free woman upon a slave, but not a slave upon a free woman*, it hence appears that the rights of the former in marriage are short of those of the latter.—And a *Mokâtiba*, *Modâbbira*, or *Am-Walid*, are, with respect to their right of partition, the same as slaves.

‘ Women have no right to partition whilst their husband is upon a journey, and hence, during that period, it is at his option to carry along with him whomsoever he pleases; but it is preferable that he cause them to draw lots, and take with him on the journey her upon whom the lot may happen to fall.—*Shafëi* says that the determination of this point by lots is *incumbent* upon the husband, because it is recorded of the prophet, that whenever he intended a journey he caused his wives thus to draw lots.—Our doctors, however, alledge that the prophet's reason for this was only that he might satisfy the minds of his wives; wherefore drawing lots is *laudable* merely, because a man's wives have no claim whatsoever to partition during the period of their husband being on a journey, since he is at liberty not to carry any of them along with him, and consequently it is lawful for him to take any *one* of them.

‘ The time of a journey is not to be counted against a husband;—that is to say, he is under no obligation, on his return, to make up for the partition lost within that time, by a proportionable cohabitation with the wife or wives whom he may have left at home, they having no claim whatever to his cohabitation with them during such period.

‘ If one wife bestow her turn [of cohabitation] upon another, it is lawful; because *Soolab* the daughter of *Zooma* gave up her turn to *Aysba*: but if a woman give up her turn, she is not at liberty to resume it, because she drops a right which is not as yet established in her, and absolute dereliction cannot take place unless it be of a right already established,—wherefore her resumption here is as if she were to *withhold* from bestowing her turn upon the other.

P. 96, VOL. IV. ‘ It is not permitted men to look at strange women, except in the face, and palm of the hands, which is allowable, because women being frequently concerned in business with men, such as giving, taking, &c. it would therefore subject them to great inconvenience if these parts were veiled, whence there is a necessity for leaving them bare. It is reported, from *Haneefa*, that it is allowable to look at the feet of a woman, because of there being sometimes occasion for it. From *Abou Yoozaf* there is a tradition that the seeing of the shoulder is likewise allowed; because that, from the influence of custom, it is left exposed. If, however, a man be not secure from the impulse of lust, it is not allowable to look even at the *face* of a woman, except in cases of absolute necessity.

‘ It is not lawful for a man to touch the hand of a strange woman notwithstanding he have a controul over his lust; because the pro-

‘ * By marrying one woman upon another is to be understood a man marrying a woman when he is already possessed of a wife; the expression is merely idiomatical.’

phet has said, "*whoever toucheth a strange woman, shall be scorched in the hand with hot cinders on the day of judgment.*"—This, however, proceeds on a supposition of the woman being young; for if she be old, inasmuch as to be insensible to lust, in that case it is lawful to touch her at the time of salutation. The case is similar where the man, being old, is insensible to passion himself, and not such as to excite it in the woman he touches.

* It is lawful to touch or look at a young girl insensible of the carnal appetite; as in that case there is no apprehension of seduction.

* A Kâzee may look in the face of a strange woman, when he passes a decree upon her, notwithstanding there be an apprehension of lust; because he is under a necessity of so doing, for the purpose of expediting his decrees, in order that the rights of mankind may sustain no injury.—Witnesses, also, are under the same necessity, in order to their giving evidence; and hence it is lawful for them likewise to look in the face of a strange woman, where they are desirous of giving evidence concerning her.—With respect, however, to looking merely *in order* to bear testimony, it is certain that this is not allowable where there is any apprehension of lust, since others might be found free from such influence; which argument does not apply at the time of *actually* giving evidence.

* A man may without blame look on a woman whom he has an inclination to marry, notwithstanding he knows that it will inflame his passion.

* A physician, in administering to a strange woman, is permitted to look at the part affected. It is, however, most advisable that he instruct another woman how to apply the remedy, as the circumstance of an individual of one sex looking at another of the same is of less consequence. If he should not be able to procure a fit woman to instruct, it is in that case incumbent on him to cover all the members of the woman, leaving exposed only the particular part affected, when he may look towards it; refraining from it however as much as is possible, since any thing the sufferance of which is prompted by necessity, ought to be exercised with as much restriction as the circumstances of the case will admit.—In the same manner also, it is lawful for a man, in administering a glyster to a man, to look at the proper part.

* One man may, without blame, look at any part of another, except from beneath the navel to the knee; because the prophet has said, "*the nakedness of a man is from the navel to the knee;*" and as, in another tradition, it is said, "*from beneath the navel,*" it may thence be inferred that the navel is not included, but that the knee is so.—Still, however, in this a gradation is observed; for the exposure of the knee is of less consequence than that of the thigh, as on the other hand the exposure of the thigh is not so bad as that of the *positive* nakedness; wherefore a person is to be reprov'd mildly when he leaves his knee bare; to be treated more harshly when he covers not his thigh; and, in the case of positive nakedness, must be compelled by punishment to cover himself.

Every

* Every part of a man, which it is proper for another to look at, may likewise, without blame be touched by him; for the sight and touch of those parts of a man which are not *nakedness* are considered in the same light.

* Women may lawfully look at a man, except in the space from the navel to the knee; provided, however, they be secure from lust; for men and women are considered as alike, in looking at parts not private, the same as in looking at a dress or a quadruped. (In the *Mabsoot*, under the head of *Hermaphrodites*, it is related that a woman looking at a strange man resembles a man looking at his female relation, in which case it is unlawful that he look at her back or belly, lest he thereby excite lust.)—If, however, a woman be enflamed with lust, or harbour a strong suspicion that looking at a man would create it, or be in any degree doubtful about it, in either of these cases it is most becoming that she shut her eyes, and avoid looking at a strange man; and if a man also be thus circumstanced, it is incumbent on him to close his eyes, nor must he look at a strange woman; because lust having great power over women, is considered as always operating upon them; and when men are also subject to a passion of that nature, it exists then on the part of both; and this is a weighty reason for rendering their looking at each other illegal. It is otherwise where the woman is influenced and not the man, for then there is not an equally cogent reason to render it unlawful, one party only being in that case enflamed with lust.

* A woman is permitted to look at any part of another except from under the navel to the knee. This is according to one tradition of *Haneefa*; but according to another tradition, the looking of one woman at another of her sex, is the same as that of a man at his female relation; that is, they are not permitted to look at the back or belly. The first tradition is however the most authentic.

* It is lawful for a man to look at his female relation either in the face, head, breast, shoulder, or legs; for as it is usual with relations to visit one another without any previous intimation, and unattended with any retinue, and as women, in their house, generally wear a dress adapted to service, if, therefore the sight of these parts were culpable, it would impose too great restraint upon them. It is different with respect to other parts; and hence proceeds the illegality of looking at the *back or belly*. (It is proper to observe, that by the term relation, [*Mohrim*,] as here used, is to be understood any person between whom and the beholder marriage is utterly and perpetually illegal, in consequence of affinity by either blood or marriage.)

* Every part in a relation which it is lawful to look at may likewise be touched; unless, however, there be a dread of its enflaming the passion of either, in which case neither the sight nor the touch is approved.

* There is no impropriety in a man sitting in private with his female relation, or travelling with her; because the prophet has said, “No woman shall travel more than three days and three nights, unless accompanied by her husband, or her relation; and if, in this case,

case, the woman should have occasion to mount upon, or descend from, a horse, the man may then, in assisting her, without blame, touch her back or belly, if covered, and provided he be sure of his passion; but otherwise he must beware of touching her."

"Every part which it is lawful for a man to look at in his female relation, may likewise be viewed by him in the female slave of another, whether she be an absolute slave, a *Modabbirâ*, a *Mokâtibâ*, or an *Am-Walid*; for as a slave is necessitated to wear clothes adapted to servile employments, that she may discharge the business of her master, and attend upon his guests, her condition without the house is therefore the same, in relation to a stranger, as that of a free woman without the house, in regard to her kinsman. With respect to privacy, or travelling with the female slave of another, many have said that it is allowed, in the same manner as in the case of a female relation.—Some, however, declare it improper, as not being justified by necessity. *Mohammed*, in the *Mabsoot*, has said, that the assisting of a female to ascend or descend from a horse is approved, provided it be in a case of necessity.

"It is permitted to a man to touch a female slave when he has an inclination to buy her, notwithstanding he may be apprehensive of lust. It is so related in the abridgment of *Kadooree*; and *Mohammed*, in the *Jama Sagheer*, has given a similar absolute opinion in this case, without making any exceptions as to the circumstance of lust. The two disciples, on the other hand maintain, that although, on account of necessity, it be proper for a person to look at a slave girl when he is about to purchase her, notwithstanding it may be the means of inflaming his passion, still it is improper to touch her when under the impulse of passion, or where there is a probability of its being excited. In case of an exemption from passion, however, they hold it allowable either to touch or look at her.

"It is not lawful for a male slave to view his mistress, except in the face, or palm of the hands, in the same manner as a stranger's. *Mâlik* maintains that a slave is in the predicament of a kinsman within the prohibited degrees; (and such also is the opinion of *Shafei*;) because his mistress is subject to his entering her apartment frequently without intimation. The arguments of our doctors are, that the slave is a man neither related to her as a kinsman nor husband; that he is liable to be influenced by a passion towards her, as marriage may eventually be lawful between them; (that is, in case of his emancipation;) and that there is no necessity for his approaching her without leave, as the business of a slave properly lies without the house."

It is evident from these extracts, and from the whole of the *Hedaya*, that the style is not flowery and turgid, but plain, close, and didactic. Eastern writing contains all the different styles in composition, as well as the European; and the diction and phraseology in both take a tincture from the subject, the sentiments, and tone of mind of the author, tho' on the whole, the eastern productions are distinguished by metaphorical language and magnificent conceptions, and those of Europe by greater precision

precision of thought and chastity of expression. If the matter in hand be to explain, to teach, to prescribe, nothing can be more plain, close, and nervous than the style employed in the Jewish, or the Mohammedan writings. If history be the subject, the style, varying with the various objects described, is now easy and familiar, and now grand and lofty. In poetry a loose rein is given to imagination, for which nothing is too bold that is found in the circle of possibility or nature. In orations or addresses, in which there is something great and affecting that is supposed to move them, the style not unnaturally rises above the tameness of prose, and approaches towards that of poetry. An example of this we have in the introductory address by the composers of the Persian version of the *Hedaya*, which we shall present to our readers. P. ix.

‘Praise and glory unbounded is due to that adorable Being, in the investigation of whose ways, through their several mazes, the most learned theologians are exhausted, and the most contemplative philosophers, in the wilderness of research, find the foot of comprehension shackled with the fetters of amazement.—Duly to return thanks for his favours (which to offer is a duty indispensably incumbent on every existent being) is impossible; and to touch the skirt of his intelligence (which exceeds the power of the finger of diligence) by force of reason and study, impracticable!—Salutations innumerable are also to be presented to the tribunal of HIM who is seated on the elect throne, to follow whose infallible institutes is a certain means of attaining the Divine favour, and whose world-illuminating lamp of LAW derives its sacred light from the morning beams of the day of judgment.—All honour and blessing upon him, and upon his holy family, and his worthy COMPANIONS!—Upon the tables of the hearts of those who adorn the exordium of the book of knowledge and wisdom, and upon the minds of those who expound the collected mysteries of the creation, it is impressed,—that, from the day that the delightful region of BENGAL was cheered by the rays of government of the *Nawab* governor-general, Mr. WARREN HASTINGS, the whole of his wise and prudent attention was occupied and directed to this point,—that the care and protection of the country, and the administration of public affairs, should be placed on such a footing, that the community, being sheltered from the scorching heat of the sun of violence and tyranny, might find the gates closed against injustice and oppression; and that the range of sedition in those who deviate from the road of truth might be limited and shortened:—and since this hope must be fulfilled through the influence of the holy LAW of the PROPHEET, and the injunctions and inhibitions of the chosen sect,—this denizen of the kingdom of humility and solitude, named GHOLAM YEHEE, was therefore instructed and empowered, together with *Molla TAJ-ADDEEN*, *Meer MOHAMMED HOSSEIN*, and *Molla SHARREEAT OOLLA*, to translate from the Arabic language into the Persian idiom certain treatises upon the LAW, but particularly that excellent work the *HEDAYA*, (which, from its great subtilty, and the closeness of its stile, is a

species of miracle,)—to which, accordingly, with their assistance, applying his attention, the *Arabic* text was, as much as it would admit, reduced into a *Persian* Version; which they have entitled the *HEDAYA FARSEE*, [*Persian Guide*,]—hoping that mankind may thereby find their wants supplied, and that profit and advantage may thence accrue.

The publication of the *Persian Guide*, which opens so many and such curious prospects of society in different regions of the world, though under one religion; which, uniting the greatest subtlety with the most comprehensive views, considers *particulars* as contained in *universals*; and withal, breathes, on the whole, so great a spirit of humanity and justice, may be regarded as the noblest present that has been made, for some years, to the commercial, the political, and the literary world. B. B.

ART. II. *Essays on Fashionable Diseases; the dangerous Effects of hot and crowded Rooms, the Cloathing of Invalids, Lady and Gentlemen Doctors, and on Quacks and Quackery, with the genuine Patent Prescriptions of Dr. James's Fever Powder, Tickell's Ethereal Spirit, and Godbold's Balsam, taken from the Rolls in Chancery, and also the Composition of many celebrated Quack Nostriums, &c. &c.* By James M. Adair, formerly M. D. Published for the Benefit of the Tin Miners in Cornwall. 8vo. 260 pages. Price 5s. in boards. Bateman. 1790.

IN the essays on fashionable diseases Mr. Adair very successfully combats the pernicious practices of late hours, crowded rooms, routs, and assemblies, and in a well written popular treatise on the bile, endeavours to obviate the prejudices which have given rise to a species of disorders called *bilious*. These disorders, which are peculiar to persons of lax habits, and who by fashionable dissipation have acquired fashionable constitutions, are ascribed to a redundancy of the bile, and purgatives in various shapes have been applied to expel the supposed cause. Mr. Adair, however, teaches his readers that this theory is in every respect false, and the practice resulting from it very pernicious. He accounts also for the success of quacks and quack medicines, many of which he has analyzed, and has found to consist of the common medicines of the shops indiscriminately, and therefore dangerously prescribed. We have found in this part of the book many useful cautions and remarks, and are sorry that the other part of it is entitled to no commendation, being indeed a farrago of ribaldry and nonsense. If Mr. Adair's antagonists be so contemptible as he represents them, they are beneath his notice.

ART. III. *An Essay on a Non-descript, or, Newly Invented Disease; its Nature, Causes, and Means of Relief. With some very important Observations on the powerful and most surprizing Effects of Animal Magnetism in the Cure of the said Disease;*

as communicated to the Author by Dr. Mesmer, and Madam de L——g, &c. By F. G. Professor of Physic and Astrology, and Member of several Learned Academies and Societies. 8vo. 42 pages. Price 1s. Bateman. 1790.

EVEN the circumstance of this pamphlet being 'published for the benefit of the tin miners of Cornwall' shall not prevent our condemning it, as a farrago of vulgar obscenity, unworthy of the scholar or the gentleman. C. C.

ART. II. *Memoirs of the late Rev. John Wesley, A. M. with a Review of his Life and Writings, and a History of Methodism, from its Commencement in 1729, to the present Time.* By John Hampson, A. B. 3 vols. 12mo. pages 672. pr. 9s. sewed. Johnson. 1791.

It appears from the preface to this work, that Mr. Hampson wrote the Life of Mr. Wesley, as far as it was completed, whilst he was yet living. Since his death the work has been finished, and is now presented to the public as a faithful portrait of the celebrated Father of Methodism. How far our biographer has been able to weigh the merits of Mr. Wesley in an even balance, and with a steady hand, will in some measure appear from the following extracts, which we give the more largely, because they relate to a man, who was in many respects one of the most extraordinary characters the age has produced; and because Mr. Hampson seems to have taken great pains to be well informed on the subject of his work.

Of the first rise of Mr. Wesley's religious peculiarities, Mr. Hampson gives the following account. VOL. I. P. 100.

'During Mr. Wesley's residence at Oxford, as a fellow of his college, he became particularly serious and religious; and several of his friends and pupils, having the same dispositions, they formed into a kind of society, which at first, in November 1729, consisted of the two Mr. Wesleys, Mr. Morgan of Christ-church, and one more; into which were admitted, some time after, Mr. Clayton of Brazen-nose, Mr. Hervey, Mr. Whitefield, and several others. At first, they read the classics every evening but Sunday, and on that day some book in divinity; but in a little time it is probable that their religious meetings were more frequent.

'Mr. Wesley ascribes his first religious impressions at Oxford to Bishop Taylor's Rules for holy Living and Dying, which fell in his way; and those impressions were confirmed and increased by reading Stanhope's *Kempis*; and the *Serious Call* and *Christian Perfection* of Mr. Law.

'The society, with which he was connected, to an unusual strictness of deportment, and frequent meetings with each other, soon added a more diffusive scheme of utility. The principal and most active among them was Mr. Morgan. By his advice and example, they visited the sick, and the prisoners in the castle; they instituted a fund for the relief of the poor, and were so diligent in the ordinances of religion, and so industrious in doing good, that they began to be taken notice of, and were presently

distinguished by the name of Methodists, Sacramentarians, and the Godly Club.'

Though strongly urged by his father and brother to take the cure of his native place, Epworth in Lincolnshire, Mr. Wesley continued at Oxford till the year 1735, when he suddenly determined to quit his beloved retirement, and become a missionary to the American Indians. Some circumstances which attended his voyage to Georgia seem to have contributed much towards fixing the plan of his future life: they are thus related by Mr. Hampson. VOL. I. P. 167.

' Among the passengers were twenty-six Germans, who were going to settle in America: and here commenced his acquaintance with the Moravian brethren, which he cultivated for some time with great assiduity. He gives them an excellent character, and particularly commends their humble and christian deportment during the passage, and their calm and resolute behaviour in the moment of danger.

' Nitchman, the Moravian bishop, began to learn English, Mr. Wesley German, and Mr. Delamotte Greek. Mr. Charles Wesley wrote sermons, and Mr. Ingham instructed the children. To shew Mr. Wesley's love of discipline, and his fondness for doing every thing by rule, it will not be amiss to transcribe his account of the manner in which they spent the day. " We now began to be a little regular. From four in the morning till five, each of us used private prayer. From five to seven we read the Bible together, carefully comparing it (that we might not lean to our own understandings) with the writings of the earliest ages. At seven we breakfasted; at eight were the public prayers. From nine to twelve, learnt the languages, and instructed the children. At twelve we met, to give an account to one another what we had done since our last meeting, and what we designed to do before our next. At one we dined. The time from dinner to four we spent in reading to those, of whom each of us had taken charge, or in speaking to them severally, as need required. At four were the evening prayers; when either the second lesson was explained (as it always was in the morning) or the children were catechised and instructed before the congregation. From five to six we again used private prayer. From six to seven I read in our cabin to two or three of the passengers, of whom there were about eighty English on board, and each of my brethren to a few more in theirs. At seven I joined with the Germans in their public service; while Mr. Ingham was reading between the decks, to as many as desired to hear. At eight we met again, to instruct and exhort one another. Between nine and ten we went to bed, where neither the roaring of the sea, nor the motion of the ship, could take away the refreshing sleep which God gave us."

The biographer adds the following particulars respecting this voyage. Vol. I. p. 172.

' During this passage it was that Mr. Wesley, " judging it might be helpful" to him, discontinued the use of flesh and wine, and confined himself to vegetables, chiefly rice and biscuit. He also left off eating suppers; and his bed having been wet by the sea,

sea, he lay upon the floor, and slept sound till morning. He adds, "I believe, I shall not find it needful to go to bed, as it is called, any more."

While the ship lay off Tybee, several Indians came on board, shook hands, and welcomed them to America. They expressed a desire to be instructed, as soon as they were at liberty from the confusions of war; but added, "we would not be made Christians as the Spaniards make Christians; we would be taught before we are baptized." It is submitted to the judicious reader, how far Mr. Wesley's reply to these Indians was just and seasonable. "There is but one, he that sitteth in heaven, who is able to teach man wisdom. Though we are come so far, we know not whether he will please to teach you by us or no. If he teaches you, you will learn wisdom; but we can do nothing."

This embassy to America was soon completed. In consequence (as it seems) of a difference which Mr. Wesley had with the store-keeper and chief magistrate at Savannah, whose sister he excluded from the communion, he thought it prudent to leave Georgia. He returned to England in 1737; and from this period commence his itinerant labours in this country. Vol. i. p. 216.

It was in the month of May that the first methodist society was formed in London. Mr. Wesley is particularly careful to distinguish the origin of methodism into three distinct periods. The first commenced at Oxford in 1729; the second at Savannah in 1736, when twenty or thirty met at his house; and the last in London, on the first of May, 1738, when "about fifty agreed to meet together once a week, in order to a free conversation, begun and ended with singing and prayer."

His labours were soon interrupted by a visit which he paid to his German friends, and particularly to Count Zinzendorf, whose plan of discipline Mr. Wesley afterwards, as Mr. Hampson observes, too closely imitated. Soon after his return to England he formed the plan, which made him the head of a body of itinerant preachers. Vol. ii. p. 7.

His original plan seems to have been to form an union of clergymen, and to prosecute his projects by their ministry; but it was found impracticable. Whether they were prevented from joining him by the odium of methodism, or did not chuse to acknowledge him as their head, (for we think he would have taken no equal or subordinate part) or whatever else was the cause, this scheme could never be accomplished.

A letter, written in 1742, is now before us, in which he wishes for a clerical assistant, were he only in deacon's orders; but adds, "I know none such, who is willing to cast in his lot with us. And I scarce expect I shall: because I know how fast they are riveted in the service of the world and the devil, before they leave the university." He was not much more successful among the clergy in the subsequent, than in the first stages of itinerancy; and after several attempts by circular letters, and other means, perceiving the impossibility of the projected union,

he said, they were a mere "rope of sand," and finally left them to their own imagination.

'As he had little to expect from this quarter, his only resource was in lay preachers. The classes and other meetings for prayer and exhortation, which were always extemporary, and where any one was permitted to make trial of his talents, was a nursery exactly suited to his purpose; and soon furnished him with a variety of itinerants, of different characters and abilities. At first we believe his orthodoxy was staggered. But what was to be done? The "*duris urgens in rebus egestas*," rendered it absolutely necessary either to confine himself within the sphere of his own activity, and that of his brother, or to accept such coadjutors as should present themselves. He determined upon the latter; and this decision at once fixed him at the head of a sect; while his learning and abilities, with his academical and ecclesiastical distinctions, could not but raise him to a decided pre-eminence above his brethren of the itinerancy.'

After relating, with just expressions of indignation, several instances of persecution which Mr. Wesley and his preachers met with, Mr. H. proceeds to enumerate, and censure, certain extravagancies which at this time attended their ministry. Vol. II. p. 66.

'In enquiries into the conduct of reformers, whether real or pretended, the first question is public utility. This is a praise which cannot be denied to Mr. Wesley and his associates. Their earliest essays in the itinerant field were certainly attended with the spirit of reformation: and as their zeal was of no common character, their success was in proportion. In this view, too much cannot be said in their behalf: and whoever shall take the trouble to explore the proper sources of information, will find that they have been singularly successful in reclaiming multitudes of the most dissolute characters in the nation. It is therefore with the greater reluctance, that we find ourselves obliged to censure, where in other respects so much praise is due. But it is necessary to separate the chaff from the wheat. Such were the confusion, the ravings, the extacies, by which their ministry was distinguished, that they ought to be noticed.'

P. 77. 'Mr. W. giving an account of these excesses, he informs us that at one of their public meetings, "some of them leaped up many times, men and women, several feet from the ground. They clapped their hands with the utmost violence; they shook their heads; they distorted all their features; they threw their arms and legs to and fro, in all variety of postures. They sung, roared, shouted, screamed with all their might; to the no small terror of those that were near them. One gentlewoman told me, she had not been herself since, and did not know when she should. Meantime the person of the house was delighted above measure, and said, "now the power of God is come indeed."

Mr. H. judiciously remarks upon these facts: p. 83.

'It is readily granted, that these preachers were useful. But they were so, not because of these extravagancies, but in spite of them. And we are under no fear of incurring the guilt of impiety,

piety, by considering them as blots and deformities, and a terrible discredit to the whole undertaking. If the Almighty has any work to accomplish in the world, he can surely conduct it without such auxiliaries. That he has ever deigned to employ them, it is not easy to believe.

In like manner, our author condemns the pretensions made by some of Mr. Wesley's followers to a power of prophesying and working miracles, and censures Mr. W. for giving too easy credit to tales of this nature.

We cannot enter into the merits of the dispute, which, towards the close of Mr. Wesley's life, arose among the preachers of his connection, in consequence of a *Deed of Declaration* executed in the year 1784. Mr. H. writes with some degree of irritation on this subject, and seems particularly displeased with Dr. Coke, who (with some others) was *ordained* a presbyter of the methodist episcopal church in America.

Leaving this dispute to be settled by the members of the connection, and referring our readers for the narrative to the work itself, we shall only add a passage or two from Mr. Hampson's general review of Mr. Wesley's character, and from his observations on the influence of methodism.

Of Mr. Wesley's abstinence, and his charity, Mr. H. writes thus. Vol. III. p. 180.

‘ The temperance of Mr. Wesley was extraordinary. In early life, he seems to have carried it too far. Whether there were some particular reasons, in his case, as some have supposed, from warmth of constitution, or from any other cause, which might induce him to think it necessary, it were too much, without proper authority, to determine. However this may be, he was for many years temperate to an excess. Even Dryden's parish priest did not exceed him. He made “almost a sin of abstinence.”

‘ The practice of fasting, with other instances of self-denial, he began at college, when about three or four and twenty. And as old men generally retain a partiality for the customs of youth, so Mr. Wesley, when obliged, for the sake of his health, to observe a more generous regimen, did not fail to inculcate, both in public and private, the most rigid temperance. An æconomy, which possibly might suit some few constitutions; but, to the majority of mankind, must be dangerous, if not fatal. And it is particularly observed, that there is no period of life, in which a generous diet is more necessary, than when the body is advancing to maturity.

‘ Among other things, he was particular in the article of sleep. One of his maxims was, “without fasting and early rising, it is impossible to grow in grace.” With such views, we need not wonder, that he was so attentive to this himself, and so assiduous and peremptory in enforcing it on others. His notion of sleep cannot be better explained, than in his own words:

“ Healthy men require a little above six hours sleep; healthy women a little above seven, in four and twenty. If any one desires to know exactly what quantity of sleep his own constitution requires,

requires, he may very easily make the experiment which I made about sixty years ago. I then waked every night about twelve or one, and lay awake for some time. I readily concluded, that this arose from my being longer in bed than nature required. To be satisfied, I procured an alarm, which waked me the next morning at seven, (near an hour earlier than I rose the day before) yet I lay awake again at night. The second morning I rose at six; but notwithstanding this, I lay awake the second night. The third morning I rose at five; but nevertheless, I lay awake the third night. The fourth morning I rose at four, as, by the grace of God, I have done ever since. And I lay awake no more. And I do not now lie awake, taking the year round, a quarter of an hour together in a month. By the same experiment, rising earlier and earlier every morning, may any one find, how much sleep he really wants."

"Toward the close of life, he relaxed a little. The sleep he had allowed himself was not sufficient; so that he was obliged, after dinner, to take a nap in his chair. For some years before his death, he lived, as every man ought, who can afford it, generously, yet temperately. He took two or three glasses of wine after dinner, and two after supper: and ate heartily, and with a good appetite. We much doubt whether he ever drank a pint of wine, at one sitting, in his whole life: and this regularity was rewarded with such a vigour of constitution, as scarcely any one has known but himself. In thirty-five years he never kept his bed one day. In his youth, indeed, he was subject to the tooth-ach, and, in his latter years, to the cramp: but, upon the whole, his health was firm and robust, to the utmost degree that can be conceived. Twice or thrice in his life, in consequence of severe colds, and excessive labour, he was supposed to be consumptive. He had also two or three fevers; which, however, seem rather to have strengthened than impaired his constitution. By a violent shock against the pommel of his saddle, he contracted a hydrocele, for which he underwent several operations. But, in June 1775, being seized, in the north of Ireland, with a severe fever, it effectually cured him of this complaint.

"Perhaps the most charitable man in England, was Mr. Wetley. His liberality to the poor knew no bounds. He gave away, not merely a certain part of his income, but all that he had. His own necessities provided for, he devoted all the rest to the necessities of others. This is a good work, in which he engaged at a very early period. In the seventh volume of his sermons, is an account of the charities of one of the first methodists. The name is not mentioned: but we suppose it to be spoken of himself. "When he had thirty pounds a year, he lived on twenty-eight, and gave away forty shillings. The next year, receiving sixty pounds, he still lived on twenty-eight, and gave away two and thirty. The third year he received ninety pounds, and gave away sixty-two. The fourth year he received a hundred and twenty pounds. Still he lived on twenty-eight, and gave to the poor ninety-two." In this ratio he proceeded during the rest of his life; and we are persuaded, that, upon a moderate calculation, he gave away, in about fifty years, twenty or thirty thousand pounds; which, almost any other than himself, would have

taken care to put out at interest, upon good security. Had the money he gave away fallen into the hands of some of his principal favourites, and were they to live as long as he did, the sum would certainly have accumulated to sixty or seventy thousand pounds.'

We are sorry to remark the illiberal reflection which closes the preceding extract.

Mr. Hampson ascribes the success of methodism to the sincerity and zeal of its founder; but is at the same time of opinion, that a love of power had too much predominancy in his character. Vol. III. p. 32.

'Conceiving nothing so excellent and useful as the system he adopted, he pursued it with an ardour, of which scarcely any, but himself, had been capable; and possessing a singular talent, of inspiring others with the same views, and communicating to them a portion of the spirit by which he was animated, their influence on the minds of their hearers was inconceivable. The churches being shut against him; and being determined at all events not to relinquish the clerical office, by ceasing to preach, he chose to appear in houses and in the fields, rather than to be silent; and few clergymen being willing to imitate this irregularity, or to incur the reproach of itinerancy, he accepted the assistance of laymen; and, in a way, as unexpected as it was uncommon, and as offensive to the regular dissenters as to the church, constantly enlarged his sphere, and prosecuted to the utmost, a plan, which he could scarcely have formed beforehand; and, which unfolding itself as he advanced, was gradually presented to his mind, and finally distributed into a regular system. The churches, as he informs us, were so crowded, wherever he went, that "many of the parishioners could not get in. They then preached at Moorfields, Kennington Common, and other places. No clergyman dared to assist them. Preachers, not ordained, offered themselves, some learned, some unlearned, most of them young; some weak, others of remarkably strong understanding. It may be observed, these clergymen, all this time, had no plan at all, but to do good."

'In the zeal of Mr. Wesley, and his friends, we discover, not only the origin of methodism, but a principal cause of its success. Perfectly in earnest in his religion, and desirous above all things to be useful to mankind, the congregations who attended his ministry were easily persuaded of his sincerity. His strict and rigid singularity, his temperance in food and sleep, his long and constant journeys, his more than Herculean labours, and that utter contempt of wealth, which was conspicuous during most of his life, were justly considered by those who knew him, as well as by thousands, not personally acquainted with him, as the unequivocal effect of the most powerful influence of religious principle. With this persuasion in the minds of the people, we need not wonder at his success. He was considered as a phenomenon in the religious world. Wherever he went, he was received as an apostle. His congregations in general were the most numerous that attended the ministry of any individual, Mr. Whitefield only excepted.

excepted. His company was eagerly sought by people of all ranks. His influence in the narrower circles of social life was perhaps not much inferior, in its effect on the success of his labours, to his public ministrations; though, in this last view, his friends were fond of comparing him to the apostle of the Gentiles.

‘Other reasons, for the almost unexampled influence of this remarkable man, may be found in the internal œconomy and regulations of the societies. This however shall be more particularly considered under the head of discipline. But in a life of Mr. Wesley, it would not become us to omit a reason, on which he laid the greatest stress. Much assistance he undoubtedly supposed himself to derive from the prudential regulations he had established: but in his estimation, the chief cause of the increasing influence of his labours and doctrines was to be ascribed to the divine agency.

‘Having, in justice to the memory of Mr. Wesley, and from the clearest conviction in ourselves, endeavoured to shew that the leading principle by which he was influenced, was the public good, we must also remark, that, in the opinion of many, and those too of ability and discernment, his next principle was the love of sway. Perhaps he did not perceive this so plainly, as it was perceived by others. But one of the original methodists at Oxford, and, next to himself, the most celebrated among them, often used to say that his brother Wesley was “naturally and habitually a tutor, and would be so to the end of the chapter.” This was his great foible; nor is it difficult, even in a character so generally disinterested, to account for. Having been the chief instrument in the establishment of methodism, it is not much to be wondered, if he considered his authority as of divine origin: nor is it at all more surprising, that he should deem the absolute exercise of that authority indispensibly necessary to the success of what he always regarded as the “work of God.” Under his auspices, every thing had succeeded even beyond his expectation; but he inferred too much from this, when he concluded, that the more unlimited his authority, the greater would be his usefulness among mankind.’

In treating of the influence of methodism, Mr. H. we think on the clearest evidence of fact, ascribes to it, a visible and extensive reformation among the lower classes of people; an improvement, through industry and sobriety, in their condition; and a considerable progress in knowledge and learning. Vol. III. p. 120.

‘A desire to be acquainted with the scriptures has produced a love of letters, and an improvement in general knowledge, which must be of infinite utility, and bids fair for still greater advances in science, and consequently, in every thing liberal and ornamental to human nature.’

Except in one or two instances, where we discover some degree of personal acrimony, we do not hesitate to pronounce this life of Mr. Wesley judicious, and, as far as we are at present informed, accurate and impartial.

ART.

ART. V. *History of the American Revolution.* By David Ramsay, M. D. of South Carolina. In two Vols. 8vo. 720 pages. Pr. 10s. 6d. in boards. America printed, sold in London by Stockdale. 1791.

THE immediate importance, and involved consequence, of the American revolution, having interested the heart and exercised the understanding of every man, who is sufficiently enlightened to rise above the sensible horizon viewed by short-sighted selfishness, to the contemplation of the rational one, dimly discerned by reason; a history of such a grand eventful period must be acceptable to the public. The time is now arrived when not only the calm philosophical inquirer, but even *the true born* Englishman, no longer restrained by the local affections and angry emotions, which, at the moment of separation, narrowed the sphere of humanity, will rejoice that freedom, and all its concomitant blessings, have been the reward of a glorious struggle, though the towering head of our proud isle has been stripped of some of its waving honours. The American revolution seems to form a new epoch in the history of mankind; for amidst the various changes, that have convulsed our globe, it stands forth as the first work of reason, and boasts of producing a legitimate constitution, deliberately framed, instead of being, like all other governments, the spurious offspring of chance.

Turning over the records of Greece and Rome the reader is hurried along by an impassioned interest.—He follows with dazzled eye the ambitious hero, who tramples on thousands as he mounts the steep of fame, or admires, with a glow of conscious worth, the persevering virtue of an individual, who dares to stem the torrent; but still bowing to the iron sceptre of power, we forget in the tumult of admiration, naturally raised by great abilities, however employed, that justice and happiness are lost sight of, when we applaud the conquerors who snatched with lucky temerity the laurels of pre-eminence;—nor have the curses of suffering millions, as advancing reason has dissipated ignorance, yet blasted those trophies of wild ambition. It would be straying from our subject to remark, that these fire-brands carried civilization into remote regions, and striding with Colossian step, displayed the unequal dignity of our nature.

We have, in our review of Dr. Gordon's history of the American revolution, given a succinct analysis, in a narrative form; consequently, it would be unnecessary to beat over the same ground; for the mere skeleton of facts, when not distorted by party views, must ever have a similar appearance. We shall, therefore, confine our strictures to a few quotations, after observing that as a whole it rises far superior to the work above alluded to, not only as it affords a calmer and more luminous

minous view of a complicated series of events; but on account of the style and philosophical reflections which unobtrusively illustrate the subject. The justness of the author's observations on slavery will account for our first quoting a passage that appears rather desultory. VOL. I. P. 23.

* In these and the other southern provinces, domestic slavery was common. Though it was not by law forbidden any where, yet there were comparatively few slaves to the northward of Maryland. The peaceable and benevolent religion of the Quakers, produced their united opposition to all traffic of the human race. Many individuals of other denominations, in like manner discountenanced it, but the principal ground of difference on this head between the northern and southern provinces, arose less from religious principles, than from climate, and local circumstances. In the former, they found it to be for their interest to cultivate their lands with white men, in the latter with those of an opposite colour. The stagnant waters, and low lands, which are so frequent on the shores of Maryland and Virginia, and on the coasts, and near the rivers in the southern provinces, generate diseases, which are more fatal to whites than blacks. There is a physical difference in the constitution of these varieties of the human species. The latter secrete less by the kidneys, and more by the glands of the skin than the former. This greater degree of transpiration renders the blacks more tolerant of heat, than the whites. The perspirable matter, thrown off by the former, is more foetid than that of the latter. It is perhaps owing to these circumstances, that blacks enjoy better health, in warm marshy countries, than whites.

* It is certain, that a great part of the low country in several of the provinces must have remained without cultivation, if it had not been cultivated by black men. From imagined necessity, founded on the natural state of the country, domestic slavery seemed to be forced on the southern provinces. It favoured cultivation, but produced many baneful consequences. It was particularly hostile to the proper education of youth. Industry, temperance, and abstinence, virtues essential to the health and vigour of both mind and body, were with difficulty practised, where the labour of slaves procured an abundance, not only of the necessaries, but of the delicacies of life, and where daily opportunities and facilities were offered, for early, excessive, and enervating indulgences. Slavery also led to the engrossing of land, in the hands of a few. It impeded the introduction of labouring freemen, and of course diminished the capacity of the country for active defence, and at the same time endangered internal tranquility, by multiplying a species of inhabitants, who had no interest in the soil. For if a slave can have a country in the world, it must be any other in preference to that, in which he is compelled to labour for a master. Such is the force of habit, and the phancy of human nature, that though degrading freemen to the condition of slaves, would, to many, be more intolerable than death, yet Negroes who have been born and bred in habits of slavery, are so well satisfied with their condition; that

that several have been known to reject proffered freedom, and as far as circumstances authorize us to judge, emancipation does not appear to be the wish of the generality of them. The peasantry of few countries enjoy as much of the comforts of life, as the slaves, who belong to good masters. Interest concurs with the finer feelings of human nature, to induce slave-holders to treat with humanity and kindness, those who are subjected to their will and power. There is frequently more happiness in kitchens than parlours, and life is often more pleasantly enjoyed by the slave, than his master. The political evils of slavery do not so much arise from the distresses it occasions to slaves, as from its diminishing the incitements to industry, and from its unhappy influence on the general state of society. Where it is common, a few grow rich, and live in ease and luxury, but the community is deprived of many of its resources for independent happiness, and depressed to a low station on the scale of national greatness. The aggregate industry of a country, in which slaves and freemen are intermixed, will always be less than where there is a number of freemen equal to both. Nothing stimulates to industry so much as interest. The man who works for another, will contrive many artifices to make that work as little as possible, but he who has an immediate profit from his labor, will disregard tasks, times and seasons. In settlements where the soil is cultivated by slaves, it soon becomes unfashionable for freemen to labor, than which no greater curse can befall a country. The individuals, who by the industry of their slaves are released from the necessity of personal exertions, will be strongly tempted to many practices injurious to themselves and others. Idleness is the parent of every vice, while labor of all kinds, favours and facilitates the practice of virtue. Unhappy is that country, where necessity compels the use of slaves, and unhappy are the people, where the original decree of heaven "that man should eat his bread in the sweat of his face," is by any means whatever generally eluded.

'The influence of these causes was so extensive, that though the southern provinces possessed the most fruitful soil and the mildest climate, yet they were far inferior to their neighbours in strength, population, industry, and aggregate wealth. This inferiority increased or diminished, with the number of slaves in each province, contrasted with the number of freemen. The same observation held good between different parts of the same province. The sea coast which, from necessity, could be cultivated only by black men, was deficient in many of the enjoyments of life, and lay at the mercy of every bold invader, while the western country, where cultivation was more generally carried on by freemen, though settled at a later period, sooner attained the means of self defence, and, relatively, a greater proportion of those comforts with which a cultivated country rewards its industrious inhabitants.'

In the following character of General Washington, the sagacity and discriminating abilities of the historian appear conspicuous. P. 216.

‘An attempt to draw the character of this truly great man would look like flattery. Posterity will doubtless do it justice. His actions, especially now, while fresh in remembrance, are his amplest panegyric. Suffice it, in his life time, only to particularise those qualities, which being more common, may be mentioned without offending the delicate sensibility of the most modest of men.

‘General Washington was born on the 11th of February, 1732. His education was such as favoured the production of a solid mind and a vigorous body. Mountain air, abundant exercise in the open country—the wholesome toils of the chase, and the delightful scenes of rural life, expanded his limbs to an unusual but graceful and well-proportioned size. His youth was spent in the acquisition of useful knowledge, and in pursuits, tending to the improvement of his fortune, or the benefit of his country. Fitted more for active, than for speculative life, he devoted the greater proportion of his time to the former, but this was amply compensated by his being frequently in such situations, as called forth the powers of his mind, and strengthened them by repeated exercise. Early in life, in obedience to his country’s call, he entered the military line, and began his career of fame in opposing that power in concert with whose troops, he had acquired his last and most distinguished honours. He was with General Braddock in 1755, when that unfortunate officer, from an excess of bravery, chose rather to sacrifice his army than retreat from an unseen foe. The remains of that unfortunate corps were brought off the field of battle chiefly by the address and good conduct of Colonel Washington. After the peace of Paris 1763, he retired to his estate, and with great industry and success pursued the arts of peaceful life. When the proceedings of the British parliament alarmed the colonists with apprehensions that a blow was levelled at their liberties, he again came forward into public view, and was appointed a delegate to the congress, which met in September, 1774. Possessed of a large proportion of common sense, directed by a sound judgment, he was better fitted for the exalted station to which he was called, than many others who to a greater brilliancy of parts frequently add the eccentricity of original genius. Engaged in the busy scenes of life, he knew human nature, and the most proper method of accomplishing proposed objects. His passions were subdued and kept in subjection to reason. His soul superior to party spirit, to prejudice and illiberal views, moved according to the impulses it received from an honest heart, a good understanding, common sense, and a sound judgment. He was habituated to view things on every side, to consider them in all relations, and to trace the possible and probable consequences of proposed measures. Much addicted to close thinking, his mind was constantly employed. By frequent exercise, his understanding and judgment expanded so as to be able to discern truth, and to know what was proper to be done in the most difficult conjunctures.’

A little anecdote, which occurs in the commencement of the history, throws some light on this portrait. P. 36.

‘The French persisting in their claims to the country on the Ohio,

Ohio, as part of Canada, strengthened themselves by erecting new forts in its vicinity, and at length began to seize and plunder every British trader found on any part of that river. Repeated complaints of those violences being made to the governor of Virginia, it was at length determined to send a suitable person to the French commandant near the Ohio, to demand the reason of his hostile proceedings, and to insist on his evacuating a fort he had lately built. Major Washington, being then but little more than 21 years of age, offered his service, which was thankfully accepted. The distance to the French settlement was more than 400 miles, and one half of the rout led through a wilderness, inhabited only by Indians. He nevertheless set out in an uncommonly severe season, attended only by one companion. From Winchester, he proceeded on foot, with his provisions on his back.

Speaking of the establishment of independence he was naturally led to mention the author of *Common Sense*. P. 338.

While the public mind was balancing on this eventful subject, several writers placed the advantages of independence in various points of view. Among these Thomas Paine in a pamphlet, under the signature of *Common Sense*, held the most distinguished rank. The style, manner, and language of this performance were calculated to interest the passions, and to rouse all the active powers of human nature. With the view of operating on the sentiments of a religious people, scripture was pressed into his service, and the powers, and even the name of a king was rendered odious in the eyes of the numerous colonists who had read and studied the history of the Jews, as recorded in the Old Testament. The folly of that people in revolting from a government, instituted by Heaven itself, and the oppressions to which they were subjected in consequence of their lusting after kings to rule over them, afforded an excellent handle for prepossessing the colonists in favour of republican institutions, and prejudicing them against kingly government. Hereditary succession was turned into ridicule. The absurdity of subjecting a great continent to a small island on the other side of the globe, was represented in such striking language, as to interest the honour and pride of the colonists in renouncing the government of Great Britain. The necessity, the advantages, and practicability of independence, were forcibly demonstrated. Nothing could be better timed than this performance. It was addressed to freemen, who had just received convincing proof, that Great Britain had thrown them out of her protection, had engaged foreign mercenaries to make war upon them, and seriously designed to compel their unconditional submission to her unlimited power. It found the colonists most thoroughly alarmed for their liberties, and disposed to do and suffer any thing that promised their establishment. In union with the feelings and sentiments of the people, it produced surprising effects. Many thousands were convinced, and were led to approve and long for a separation from the mother country. Though that measure, a few months before, was not only foreign from their wishes, but the object of their abhorrence, the current suddenly became so strong in its favour, that

it bore down all opposition. The multitude was hurried down the stream, but some worthy men could not easily reconcile themselves to the idea of an eternal separation from a country, to which they had been long bound by the most endearing ties. They saw the sword drawn, but could not tell when it would be sheathed. They feared that the dispersed individuals of the several colonies would not be brought to coalesce under an efficient government, and that after much anarchy some future Cæsar would grasp their liberties, and confirm himself in a throne of despotism. They doubted the perseverance of their countrymen in effecting their independence, and were also apprehensive that in case of success, their future condition would be less happy than their past. Some respectable individuals whose principles were pure, but whose souls were not of that firm texture which revolutions require, shrunk back from the bold measures proposed by their more adventurous countrymen. To submit without an appeal to heaven, though secretly wished for by some, was not the avowed sentiment of any. But to persevere in petitioning and resisting was the system of some misguided honest men. The favourers of this opinion were generally wanting in that decision which grasps at great objects, and influenced by that timid policy, which does its work by halves. Most of them dreaded the power of Britain. A few, on the score of interest or an expectancy of favours from royal government, refused to concur with the general voice. Some of the natives of the parent state who, having lately settled in the colonies, had not yet exchanged European for American ideas, together with a few others, conscientiously opposed the measures of congress: but the great bulk of the people, and especially of the spirited and independent part of the community, came with surprising unanimity into the project of independence.

The length and connexion of some animated descriptions of the misery, which the soldiery endured; and of the difficulties which General Washington had to encounter, will not allow us to gratify our readers by the insertion. The following paragraph gives us a transient glance of the present state of America and the direful consequence of war P. 135, vol. II.

* Such were the evils which resulted from paper money. On the other hand, it was the occasion of good to many. It was at all times the poor man's friend. While it was current, all kinds of labor very readily found their reward. In the first years of the war, none were idle from want of employment, and none were employed, without having it in their power to obtain ready payment for their services. To that class of people, whose daily labor was their support, the depreciation was no disadvantage. Expending their money as fast as they received it, they always got its full value. The reverse was the case with the rich, or those who were disposed to hoarding. No agrarian law ever had a more extensive operation, than continental money. That for which the Gracchi lost their lives in Rome, was peaceably effected in the United States, by the legal tender of these depreciating bills. The poor became rich, and the rich became poor. Money

ney lenders, and they whose circumstances enabled them to give credit, were essentially injured. All that the money lost in its value was so much taken from their capital, but the active and industrious indemnified themselves, by conforming the price of their services to the present state of the depreciation. The experience of this time inculcated on youth two salutary lessons, the impolicy of depending on paternal acquisitions, and the necessity of their own exertions. They who were in debt, and possessed property of any kind, could easily make the latter extinguish the former. Every thing that was useful when brought to market readily found a purchaser. A hog or two would pay for a slave; a few cattle for a comfortable house; and a good horse for an improved plantation. A small part of the productions of a farm would discharge the long outstanding accounts, due from its owner. The dreams of the golden age were realised to the poor man and the debtor, but unfortunately what these gained, was just so much taken from others.

'The evils of depreciation did not terminate with the war. They extend to the present hour. That the helpless part of the community were legislatively deprived of their property, was among the lesser evils, which resulted from the legal tender of the depreciated bills of credit. The iniquity of the laws estranged the minds of many of the citizens from the habits and love of justice.

'The nature of obligations was so far changed, that he was reckoned the honest man, who from principle delayed to pay his debts. The mounds which government had erected, to secure the observance of honesty in the commercial intercourse of man with man, were broken down. Truth, honor, and justice were swept away by the overflowing deluge of legal iniquity, nor have they yet assumed their ancient and accustomed seats. Time and industry have already, in a great degree, repaired the losses of property, which the citizens sustained during the war, but both have hitherto failed in effacing the taint which was then communicated to their principles, nor can its total ablution be expected till a new generation arises, unpractised in the iniquities of their fathers.'

Our readers must have observed that Dr. R. sometimes rounds his periods with such studious care that departing from the dignity of history the narration assumes a romantic cast; but frequently, without the help of inflated sentiments, he states interesting facts in a simple pathetic manner, and seizes the clue that unfolds the complicated causes, and jarring interests, which a grand pursuit amalgamated.

In the course of the work some awkward unauthorized expressions occur, beside a number of mistakes, which are evidently errors of the press.

Young people will find this a valuable work, and the heart that glowed at the recital of Leonidas's struggle, will pantingly follow General Washington's march.

M.

ART. VI. *The Crimes of the Kings of France, from Clovis to Louis XVI.* Translated from the French by J. Trapp, A.M. 8vo. 186 pages. Pr. 4s. 6d. sewed. Ridgway. 1791.

THE French have for many ages carried their loyalty to their sovereigns to a degree bordering on idolatry, and seem actually to have invited despotism by the unconditional submission and unbounded esteem, with which they have almost uniformly obeyed the mandates, or beheld the person of the reigning tyrant. The late revolution however appears to have tempered and moderated this blind and superstitious veneration for royalty; they now boldly summon their departed monarchs before the tribunal of the public, decide upon the rank which they ought to hold in the estimation of mankind, and ascertaining their characters by the prevalence of their merits or their crimes, exhibit them as models for the imitation, or objects for the scorn and detestation of future sovereigns.

The author now before us undertakes to prove 'that France has never been happy under her kings;' he even asserts, 'that they have been all, more or less, unworthy of the crown,' and often hints, what is but undoubtedly too true, that the possession of unbounded power corrupts the heart, degrades the character, and generally converts the monarch into a monster.

The history of Clovis, the first king of France, is stained with the most complicated cruelty, fraud, assassination, and rapine.—Childebert and Clotaire, the second and third kings, are worthy of such a father.—Chilperic, the fourth sovereign, orders his son Merova to be murdered, and is in his turn assassinated by his consort and her adulterous paramour.—Clotaire cut off the head of a Saxon captive with his own hand, and, to prevent future insurrections, gave orders that no male should be left among the enemy higher than his sword.—Dagobert was a coward, a hypocrite, a bigot, and a dissolute libertine, who divided his time between his chapel and his seraglio, and was always repeating his rosary, or toying with his mistresses.—Clovis II. (surnamed the Indolent) was the seventh sovereign, and with this prince began the custom of appearing in public but once a year, on the first of May, mounted on a car, ornamented with flowers and leaves, and drawn by four oxen. The remainder of the Merovingian race were mere phantoms of royalty, who indulged in the follies, vices, and excesses, generally inseparable from the conduct of weak princes, when they can indulge their passions with ease. Shut up within the walls of a palace, and surrounded by favourites of both sexes, they left the management of their affairs to the mayors of the palace, who planned, issued, and revoked edicts, and assumed and executed all the functions of monarchy.

Pepin, one of these viceroys, was succeeded by his son Charles Martel, who procured himself to be elected Prince of the French.

French. Pepin the Short, and first king of the second race, inherited the boundless authority of his father; but he was ambitious of the title as well as the power of the monarch, and by means of Zachary, bishop of Rome, he soon procured the possession of that crown which was disgraced on the head of Chilperic. 'Let a discontented nation,' says our author, 'precipitate its prince from the throne, it is an everlasting right; but for a priest to be in collusion with an usurper, and for an usurper thus to legitimate his usurpation, these are facts that would be liable to be called into question, did not the history of ten centuries render them obvious and certain.'

Charlemagne, on whose learning and humanity so much praise has been lavished by historians, is proved by the testimony of his capitulars to have been unable to sign his own name, and has been convicted by the most undoubted evidence of having persecuted his brother's children with implacable hatred, after he had basely robbed them of their patrimony, which he annexed to his own dominions. Grown hoary amidst the horrors of wars that impoverished, depopulated, and oppressed his subjects, and enjoying no other pleasure than that which proceeds from the false glory which dazzles and astonishes the ignorant, this monarch finding himself unfortunate in the latter part of his life, takes refuge from his cares in the bosom of religion, or rather of superstition. Lewdness, fanaticism and hypocrisy were all combined and closely interwoven with his character; he lavished the blood of his subjects to gratify his ambition, and he robbed the peasants of their property to minister to the purposes of a mistaken devotion:—but he founded ten bishoprics, twenty abbies, and was at length canonized!

Louis le Debonaire, who succeeded Charlemagne, rendered himself contemptible both at home and abroad; he was weak, cruel, perfidious, and better fitted for the habit of a monk, than the purple of an emperor. The other descendents of Charlemagne are distinguished in their surnames by the imperfections of their bodies or their minds; one is called the Stammerer, another the Bald, a third the Simple, a fourth the Cruel, and a fifth the Sterile.

Hugh Capet, the first king of the third race, was an usurper, but as he was the stem from whence the present family has branched forth, no pains have been spared to legitimate his claims to the crown, by a bold but unsuccessful attempt to prove that he was of the blood of Charlemagne by his mother. He had been mayor of the palace, and count of Paris, in which situations he acquired great influence and authority over the people, and he soon after secured the gratitude and affection of the grandees, by making those offices hereditary, which were before granted only for life.

From this period to the reign of Philip de Valois the kingdom of France seems continually involved in wars and dissensions by the folly, the bigotry, or the obstinacy of its kings; for Philip Augustus, sometimes called the *Gift of God*, carries the flower of the French nation to perish under the walls of Acre; and Louis ix. surnamed Saint Louis, notwithstanding his army had been routed and himself taken prisoner in the Holy Land, transports a large body of troops to Africa, and after having seen his camp desolated by the plague, he finds himself attacked by the same fatal malady, and terminates a life before Tunis, which appears to have been spent not in ascertaining the happiness, but the ruin of his country.

The bloody wars between the French and English stain and disfigure the reigns of Philip de Valois and John.—The horrid execution of 600 citizens of Montpellier by the duke of Berry, his general, will for ever disgrace the character of Charles v. surnamed the Sage, a title which he seems to have acquired, ‘because he happened to be placed between his father, who was a simpleton, and his son, who was a madman.’—Charles vii. had the merit of driving the English out of France, but he was weak, cruel, and capricious.—Louis xi. his successor, was a prodigy of human baseness; his example polluted and depraved the nation, and his father was so sensible of his vices, and so fearful of their effects, that he actually starved himself to death, from the mere dread of being poisoned by him! At the execution of his cousin, the duke of Nemours, he was not satisfied with glutting his own eyes with this horrid sight, but he actually ordered the children of the duke to be placed under the scaffold, that they might be drenched with the blood of their parent! Above four thousand people perished by the sword of the executioner during this reign; around the royal palaces nothing but scaffolds, wheels and instruments of torture were to be seen; and yet this detestable monster affected to be religious, and actually wore on his hat a leaden image of the Virgin, whose pardon and forgiveness he supplicated on the commission of every fresh crime.—Louis xii. was one of the best kings who ever swayed the sceptre of France; yet he is here attacked, and perhaps with too much acrimony, for his enterprises in Italy, his connexion with Pope Alexander vi. and his execrable son, Caesar Borgia.—Francis i. notwithstanding the splendour of his reign, excites rather the detestation than the applause of the cool and attentive observer. He put up the judicial offices to auction, and knocked them down to the highest bidder; he lavished the lives of his subjects without regret during war, and even in peace deluged his dominions with the blood of those, who did not accept their sovereign’s as the standard of their own faith.—The extortions practised during the reign of Henry ii. occasioned the revolt of the inhabitants

habitants of Guienne, Saintonge, Angoumois and Gascony ; the cool and deliberate cruelties inflicted on the protestants at this period, shock humanity, and almost beggar description.—The massacre of St. Bartholomew throws an indelible stain on the memory of Charles ix.—Henry iii. an assassin himself, falls by the hand of a fanatic.—Henry iv. was brave, gallant, and generous ; the circumstance of having relieved the Parisians with bread at the time that he was closely besieging their capital, was surely an undoubted mark of heroism. This is not, however, an age in which the *whistling of a name* will disarm criticism of its justice. This same Henry iv. introduced a cruel and sanguinary code of game laws into France ; he enacted and enforced a decree to prohibit the carrying of fire-arms, and to make the second offence capital. His amours were scandalous and disgraceful ; he altered and debased the current coin, and made the offices of justice hereditary, on condition of an annual payment into his exchequer.

Louis xiii. was unworthy of his father ; he was weak, cruel and contemptible.—The ambition of Louis xiv. and the disgraceful effeminacy of his successor, are well known to all Europe.—The memorable events in the reign of Louis xvi. are too fresh in every one's mind to need recapitulation. He is here accused of being still inimical to the new constitution, and unfriendly to the liberties of the people. The following apostrophe to this prince concludes the volume :

' Louis xvi, I take leave of thee at this epoch ; be cautious in all the future actions of thy life ; be cautious against the inexorable censure of posterity ; in short, beware of being finally ranked among the tyrants, thy predecessors ; take care not to resemble them ! In this age of knowledge, when the liberty of the press brings all thy proceedings to light, unravels all plots, prevents all crimes, thou must be virtuous, thou must respect liberty, or the throne of the nation sinks under thy feet.'

We have observed several inaccuracies in this translation, which are in some degree excusable, as Mr. Trapp is a foreigner. He will no doubt endeavour to avoid these in future, either by paying a greater attention to the study of the English language, or by submitting his works to the corrections of a friend.

s.

ART. VII. *The History of Herodotus, translated from the Greek. With Notes.* By the Rev. William Beloe. In Four Volumes. 8vo. 1580 pages and Index. pr. 1l. in boards. Leigh and Sotheby. 1791.

It is with great pleasure that we behold the venerable Father of history make his present appearance in an English dress that becomes him. The student who cannot drink at the original source of his pure stream of Ionic eloquence, and the man of fortune who reads for amusement, will express their obligations

to Mr. Beloe for his very valuable and elaborate performance. The language of the translation is smooth and elegant; nor will any but the fastidious critic, who is often condemned to the drudgery of weighing words and measuring sentences, complain that it is not sufficiently literal. We must however remark, that though in general deserving of the highest praise, we think that Mr. B. has been more diffuse and paraphrastic than was necessary: but this is a trifling defect, and let it be remembered, that no translation can be close, and at the same time elegant.

In publishing this edition of Herodotus it is easy to perceive, that the translator has spared no labor. His work is enriched with a variety of learned, apposite, and amusing notes. Wesseling and Larcher indeed supplied him with much useful information and critical sagacity, but a great many facts, anecdotes, parallels, and illustrations, have been diligently collected from ancient writers, modern travels, &c. The work therefore, if we mistake not, will be found very complete; and will prove a treasure of historical knowledge to readers of every description.

We are led to expect an additional volume, containing a translation of Plutarch's Tract on Herodotus, and the Abbé Geinoz's three Dissertations on that subject, in the Memoirs of the Academy of Inscriptions and Belles Lettres. This perhaps will be followed by a sixth on the Geography of Herodotus.

In selecting specimens there is scarcely a motive of preference: we shall therefore present our readers with two extracts, almost promiscuously taken, from different books, and subjoin the notes. VOL. I. P. 195.

‘ Of all that I saw in this country, next to Babylon itself, what to me appeared the greatest curiosity, were the boats. These which are used by those who come to the city are of a circular form, and made of skins. They are constructed in Armenia, in the parts above Assyria, where the sides of the vessels being formed of willow *, are covered externally with skins, and having no

* *Formed of willow, &c.*—

The bending willow into barks they twine,
Then line the work with skins of slaughter'd kine;
Such are the floats Venetian fishers know,
Where in dull marshes stands the settling Po:
On such to neighbouring Gaul, allur'd by gain,
The bolder Britons cross the swelling main.
Like these, when fruitful Egypt lies afloat,
The Memphian artist builds his reedy boat.

Rowe's Lucan.

‘ The navigation of the Euphrates never ascended above Babylon.—*Gibbon.*

‘ I have

no distinction of head or stern, are modelled into the shape of a shield. Lining the bottoms of these boats with reeds, they take on board their merchandize, and thus commit themselves to the stream. The principal article of their commerce is palm wine, which they carry in casks. The boats have two oars, one man to each; one pulls to him, the other pushes from him. These boats are of very different dimensions; some of them are so large as to bear freights to the value of five thousand talents; the smaller of them has one ass on board; the larger, several. On their arrival at Babylon, they dispose of all their cargo, selling the ribs of their boats, the matting, and every thing but the skins which cover them; these they lay upon their asses, and with them return to Armenia. The rapidity of the stream is too great to render their return by water practicable. This is perhaps the reason which induces them to make their boats of skin, rather than of wood. On their return with their asses to Armenia, they make other vessels in the manner we have before described.

* Their clothing is of this kind: they have two vests, one of linen which falls to the feet, another over this which is made of wool; a white sash covers the whole. The fashion of their shoes † is peculiar to themselves, though somewhat resembling those worn by the Thebans. Their hair ‡ they wear long, and covered with a turban, and are lavish in their use of perfumes ||. Each person has a seal ring, and a cane, or walking-stick,

* I have been informed, that a kind of canoe made in a similar form, and precisely of the same materials, is now in use in Monmouthshire, and other parts of Wales, and called a corriele.—*T.*

† *Fashion of their shoes.*—The Bæotian shoes were made of wood, and came up part of the leg. The dresses for the feet and legs amongst the Greeks and Romans were nearly the same; they had both shoes and sandals, the former covered the whole foot, the last consisted of one or of more soles, and were fastened with thongs above the foot. In the simplicity of primitive manners, the feet were only protected by raw hides. It is said in Dion Cassius, that Julius Cæsar gave offence at Rome, by wearing high-heeled shoes of a red colour. The shoes of the Roman senators were distinguished by a crescent. A particular form of shoe or sandal was appropriated to the army; and a description of thirty different kinds, as used by the Romans and such nations as they deemed barbarous, may be found in Montfaucon.—*T.*

‡ *Their hair.*—It cannot be a matter of the smallest importance to know whether the Babylonians wore their hair short, or suffered it to grow. But it is a little singular, that in this instance Strabo formally contradicts Herodotus, although in others he barely copies him.—*Larcher.*

|| *Perfumes.*—The use of aromatics in the East may be dated from the remotest antiquity; they are at the present period introduced, not only upon every religious and festive occasion, but as one essential instrument of private hospitality and friendship. “Ointment and perfume,” says Solomon, “rejoice the heart.” At the present day, to sprinkle their guests with rose-water, and

stick, upon the top of which is carved an apple §, a rose, a lily, an eagle, or some figure or other; for to have a stick without a device, is unlawful.'

We give the following quotation partly to gratify our readers with a valuable M.S. note from the hand of the famous dean Swift. Vol. III. P. 33.

'At this period the supreme authority of Athens was in the hands of Pisistratus *; but an important influence was also possessed by Miltiades. He was of a family which maintained four horses † for the Olympic games, and was descended from

to perfume them with aloes wood, is an indispensable ceremony at the close of every visit in Eastern countries. At the beginning of the present century they were considered as a proof of great extravagance and unusual luxury; they have of late years been continually becoming more and more familiar, till they have at length ceased to be any distinction of elegance, of fortune, or of rank.—T.'

'§ *An apple.*]—What, in common with Littlebury and Larcher, I have translated apple, Mr. Bryant understands to be a pomegranate, which, he says, was worn by the ancient Persians on their walking-sticks and sceptres, on account of its being a sacred emblem.—T.'

'* *Pisistratus.*]—I have made several remarks on Pisistratus, in the first volume of this work; but I neglected to mention that Athenæus ranks him amongst those ancients who were famous for collecting valuable libraries. "Larensius," says Athenæus, "had more books than any of those ancients who were celebrated for their libraries; such as Polycrates of Samos, Pisistratus the tyrant of Athens, Euclid the Athenian, Necocrates of Cyprus, the kings of Pergamus, Euripides the poet, Aristotle the philosopher, Theophrastus, Neleus, who possessed the libraries of the two last-named, and whose descendants sold them to Ptolemy Philadelphus."

'The curious intelligence which this citation communicates, affords an excellent specimen of the amusement and information to be gained by the perusal of Athenæus.—T.'

'† *Four horses.*]—The first person, according to Virgil, who drove with four horses, was Erichonius:

Primus Erichoneus currus et quatuor ausus
Jungere equos, rapidisque rotis insillere victor.

Georg. iii.

Of the passage "He maintained four horses," Mr. Larcher remarks, "that it is as much as to say he was very rich, for Attica being a barren soil, and little adapted to pasturage, the keeping of horses was necessarily expensive."

'In this kind of chariot race the four horses were ranged abreast; the two in the middle were harnessed to the yoke, the two side horses were fastened by their traces to the yoke, or to some other part of the chariot.—See West's *Dissertation on the Olympic Games.*—T.'

Æacus

Æacus and Ægina. In more recent times it became Athenian, being first established at Athens by Philæus the son of Ajax. This Miltiades, as he sat before the door of his house †, perceived the Dolonci passing by; and as by their dress and spears they appeared to be foreigners, he called to them: on their approach he offered them the use of his house, and the rites of hospitality. They accepted his kindness, and being hospitably treated by him, they revealed to him all the will of the oracle, with which they entreated his compliance. Miltiades was much disposed to listen to them, being weary of the tyranny of Pisistratus, and desirous to change his situation: he immediately went to Delphi, to consult the oracle whether he should do what the Dolonci required.

Thus, having received the sanction of the oracle, Miltiades, son of Cypselus, who had formerly at the Olympic games been victorious in the contest of the chariots drawn by four horses, accompanied the Dolonci: he took such of the Athenians as were willing to go with him, and arriving on the spot, was by those who had invited him elected their prince. His first care was to fortify the isthmus of the Chersonese, from the city Cardia § as far as Pactya, to prevent any hostile incursions on the part of the Absinthians. At this point the length of the isthmus is thirty-six furlongs; the extreme length of the Chersonese, including the isthmus, is four hundred and twenty furlongs.

Miltiades blockading the entrance of the Chersonese, and thus keeping out the Absinthians, commenced hostilities with the people of Lampfacum; but they by an ambuscade made him their prisoner. Intelligence of this event being communicated to Cræsus the Lydian, who held Miltiades in great esteem, he sent to the Lampfacenes, requiring them to set him at liberty; threatening on their refusal to destroy them like pines ||. They deliberated

† *Before the door of his house.*]—Abraham and Lot were sitting before the doors of their houses, when they were accosted by the angels of God. Modern travellers to the East remark, that all the better houses have porches or gateways, where the master of the family receives visits, and sits to transact business. There is a passage more to the present purpose in Chandler's Travels in Asia Minor:—"At ten minutes after ten in the morning we had in view several fine bays and a plain full of booths, with the Turcomans *sitting by the doors*, under sheds resembling porticoes, or by shady trees, &c."—T.

§ *Cardia.*]—This place was so named from its resemblance to a heart.—T.

|| *Like pines*]—From the time of Herodotus this expression passed into a proverb, denoting a final destruction, without any possibility of flourishing again.

In nothing was the acuteness and learning of our Bentley more apparent, than in his argument against the genuineness of the epistles ascribed to Phalaris, drawn from this expression of Herodotus.

deliberated amongst themselves concerning the meaning of this menace from Cræsus, which greatly perplexed them: at length one of their elders explained it, by informing them that of all the trees the pine was the only one which, once being cut down, shot out no more off-shoots, but totally perished. Intimidated by this threat of Cræsus, the Lampfacenes dismissed Miltiades.

* Miltiades thus escaped through the interposition of Cræsus; but dying afterwards without issue, he left his authority and wealth to Stefagoras, son of Cimon, his uterine brother. Upon his death he was honoured by the inhabitants of the Chersonese with the marks of esteem usually paid to the founder of a place; equestrian and gymnastic exercises were periodically observed in his honour, in which none of the Lampfacenes are permitted to contend. It afterwards happened, that during a war with the people of Lampfacum, Stefagoras also died, and without children: he was wounded in the head, whilst in the Prytaneum, with a blow from an ax. The person who inflicted the wound pretended to be a deserter, but proved in effect a most determined enemy **.

A great part of the fourth volume is occupied by additional miscellaneous criticisms—a sketch of the life of Herodotus, and a

Herodotus.—See his Dissertation, last edit. 122. “A strange piece of stupidity in our letter-monger (I cite Bentley’s words) or else contempt of his readers, to pretend to assume the garb and person of Phalaris, and yet knowingly to put words in his mouth, not heard of till a whole century after him. What is here individually ascribed to the pine-tree, is applicable to other trees; such as the fir, the palm, the cedar, the cypresses, &c. which all perish by lopping.”—7.

* ** *Determined enemy.*]—I cannot better introduce than in the midst of a digression like the present, the opinion which Swift entertained of Herodotus. It may justly be regarded as a great curiosity, it proves that Swift had perused the Greek historian with particular attention, it exhibits no mean example of his critical sagacity, and is perhaps the only specimen in being of his skill in Latinity.—It is preserved in Winchester college, in the first leaf of Stevens’s edition of Herodotus; and to add to its value, is in Swift’s own hand-writing.

Judicium de Herodoto post longum tempus relicto.

“Ctesias mendacissimus Herodotum mendaciorum arguit; exceptis paucissimis (ut mea fert sententia) omni modo excusandum; cæterum diverticulis abundans hic pater historicorum filium narrationis ad tedium abruptit, unde oritur, ut par est legentibus, confusio et exinde oblivio.—Quin et forsitan ipsæ narrationes circumstantiis nimium pro re scatent.—Quod ad cætera hunc scriptorem inter apprime laudandos censeo neque Græcis neque Barbaris plus æquo faventem aut iniquum—in orationibus fere brevem, simplicem nec nimis frequentem.—Neque absunt dogmata e quibus eruditus lector prudentiam tam moralem quam civilem haurire potuerit.”—7.

copious

copious index. In the critica addenda we find the following confutation of one of Mr. Bruce's clear and positive assertions. Vol. IV. P. 136.

' There has long existed a preposterous prejudice, with respect to the natural history of camels, which is now removed by the sure and decisive test of anatomical experiment. All naturalists and travellers, ancient and modern, as ancient as Aristotle, and as modern as Bruce, (see his fourth volume) have asserted of the camel, that it has a fifth stomach or reservoir, of great capacity, which by retaining water a most incredible time, pure and unmixed, enables the animal to perform those long and fatiguing journeys, which have been the admiration of mankind. Mr. Bruce says, that being reduced to the extremity of distress, from the want of water, he and his party killed two camels, and took from the stomachs of each about *four gallons* of water: it was rapid, and of a blueish cast, but had neither taste nor smell.

' In contradiction to this positive assertion, I am informed, that an eminent naturalist, who has dissected not less than three camels, unequivocally denies the existence of any separate stomach or reservoir, different from those of all ruminating animals.' H.

ART. VIII. *A Journey through Spain in the Years 1786 and 1787, with particular Attention to the Agriculture, Manufactures, Commerce, Population, Taxes and Revenue of that Country; and Remarks in passing through a Part of France.* By J. Townsend, M. A. Rector of Pewsey, Wilts, and late of Clare-Hall, Cambridge. 3 Vols. 8vo. 1172 pages, and six plates. Price 15s. in boards. Dilly. 1791.

THE communication between European nations has been of late years so much facilitated and improved, and books of travels have consequently become so numerous, that but little of novelty is left for ordinary observers. Mr. Townsend by his singular attention to the soil, the agriculture, the manufactures of the country through which he passed, has contrived to impart to his travels a new kind of interest; and by his judicious observations on politics and manners to render his work still more valuable as a literary and philosophical production. To those who profess to read for amusement only these travels may occasionally appear tedious, but the inquisitive mind, we will venture to pronounce, will always find some gratification. The work is introduced by a few short, and we think judicious directions to the itinerant in Spain.

Mr. T. set out from London on the 30th of January 1786, and in the course of his journey to Paris describes the agriculture and manufactures of the different places through which he passed. Soon after his arrival at Paris he was introduced to the Abbe Moullet, whose library and curious reading-desk are minutely described. At the French academy he heard Mr. Guibert pronounce the oration of Mr. Thomas. Of the royal cabinet, he
remarks,

remarks, that 'from the animal kingdom no collection is equal to this, but the minerals are inferior to those in private cabinets.' The cabinet of M. Romé de l'Isle presents a most interesting system of chrySTALLIZATION; but the account of its possessor is still more interesting. P. 18.

'This investigator of nature's most secret path has almost reduced himself to blindness by his nocturnal studies.

'A friend of his related to me a curious anecdote, which does much honour to his heart. In his youth he received a good education, and in his advancing years found all his wants supplied, without ever being able to discover to whom he was indebted, either for this bounty, or for his birth. That he might know the one, he laboured to find out the other. His first attempts were checked with a caution to forbear; and for a time he continued quiet, if not contented to remain in ignorance; but in the end, growing weary, and impatient to discover a secret, which was so diligently concealed from him, he gave way to his curiosity. Receiving no farther hints to restrain him, he grew more bold in his enquiries, till suddenly he found the stream cut off, before he had traced it to the fountain from which it flowed. Thus, at once disappointed and deserted, he had no resource but in himself. The straightness of his circumstances brought him acquainted with Mr. Foster, who employed him in making out, from time to time, his catalogues of minerals for sale at Paris. In this employment he acquired a taste for natural history, and an intimate acquaintance with mineralogy.

'After some years, the marquis de Romé died, and by his will not only acknowledged him for his son, but left him every thing which was in his power to bequeath.

'The widow of the marquis, with her three daughters, cast themselves on the generosity of de Romé de l'Isle, who told her, "You have been accustomed to affluence, and your daughters have been trained up to high expectations: I have learned to live upon a little; I shall take only a small pension for myself; you and your daughters may enjoy the rest."

'Monsieur Sage, from whom I had the chief of this relation, took an opportunity of representing this act of generosity to the present king, who has made some decent addition to his income; and he is now in affluence, loved and respected by his friends, and admired by all men of science.'

This narrative is followed by a sketch of the other most remarkable cabinets in Paris.—In the environs of this city the most striking feature is a mountain of gypsum in the street Montmartre, which is very particularly described by our author. Of the hotel Dieu the following is Mr. T.'s account. P. 35.

'On my return, I visited the hotel Dieu, where the sick are in number two thousand five hundred and seventy-four, besides five hundred and seventy-one officers or attendants. In all, they make three thousand one hundred forty-five persons to be lodged and fed. I observed four in a bed, but they have had six or seven, and among these the dying with the dead. The sick, although so miserably provided for, cost the public thirty sols, that is, fifteen pence each per day. They have one ward in the winter, containing,

ing about four hundred persons, set apart for those who pretend disease. The practice of stowing so many miserable creatures in one bed is to be abolished, and surely upon the best of principles, for no man who reasons for a moment can hesitate to say which is preferable, to make a few happy, or to render many completely wretched. But the misfortune is, that benevolence is often blind.'

In the Salpetriere are maintained 7000 foundling girls, 900 prostitutes, and some paupers. On the list of the police at Paris are more than 28,000 women of the town.

On the 14th of March Mr. T. set off for Belgarde, in the course of which journey he introduces an account of the manufactures of Lyons. In 1768 more than 11,000 looms were at work in that city, and the grower of silk is not able to keep pace with them. P. 53.

'Taste is not any where cultivated with such attention as at Lyons. The manufacturers have at times employed more than a hundred pattern-drawers, whose invention is unremittingly upon the stretch, except when they obtain leave of absence, which is sometimes granted even for twelve months, that they may rest their imagination, and acquire new ideas.'

At Montpellier in the collection of Mr. Chaptal, professor of Chemistry, Mr. T. observed a substance lately discovered in all the auriferous streams in France. It has a strong affinity to iron, it is in the form of sand, is attracted by the magnet and makes Prussian blue; but is more obstinate in the fire than platina, and is insoluble in acids. The lectures in all the departments of science at Montpellier are open to all the world. The best wine is sold there at a halfpenny a quart, and brandy at 1s. 3d. a gallon. Medicine, Mr. T. thinks, is not in such an improved state at Montpellier as at Edinburgh. On approaching the frontiers of Spain Mr. M. found that not fewer than 1500 smugglers are harboured in the Pyrenees, men of desperate resolution, and who always are united in strong parties. This part of his tour our author closes by the following judicious reflections. P. 85.

'As long as the governments of Europe shall continue to foment the subsisting jealousies of trade, and, by heavy duties, to hold forth high premiums to the smuggler, each must suffer in its proportion, each will be checked and restrained in the progress of its industry and wealth, each will abound with unprofitable subjects, and not one of them will be able to enforce a due observation of the laws. It is much to be lamented, when light is every where diffused, and when the eyes of Europe seem open to receive it, that light should be diffused in vain, and that so little should have been done by any nation to break those fetters, which ignorance, in the dark ages of feudal anarchy, every where imposed upon commerce.'

During his passage over the Pyrennees Mr. T. seems to have been peculiarly attentive to the soil and natural productions. Of

the cork tree we learn that it begins to be productive at fifteen years old, but the bark is then only fit for fuel. In eight years more the bark improves, but does not arrive at perfection till a third period, after which it yields a marketable commodity every ten years, for 150 years. At Figueras the Spaniards are now erecting a fortress supposed to be impregnable, to contain quarters for 150 companies of foot, and 500 horse: on this subject the sentiments of our author are too just to be passed over without notice. P. 94.

‘It would be difficult to ascertain how much labour has been lost in the establishment of this strong hold; but we may venture to affirm, on the authority of those who are competent to judge, that had the same sums been expended in the cultivation of the soil, in the establishment of farms, in making canals, and mending roads, to invite strangers into Spain, instead of building fortifications to keep them out, the face of the whole country had been changed, not merely in point of beauty, but of strength. The folly of all offensive wars begins to be understood in Europe, but more especially in France; and as for defensive war, the resistance of America, by its successful issue, and that of Corsica, which, although not successful, cost the French five times more than the value of the conquest, prove that a country tolerably strong in itself, and well defended by its inhabitants, needs no fortification to repel invaders.’

On the 12th of April Mr. T. arrived at Barcelona, where he was entertained with some magnificent processions, representing the death and sufferings of our Redeemer. In this part of the work we are presented with a copious description of Barcelona, the churches, paintings, academy, &c. In the cloister of the Dominicans, he found more than 500 records of sentences passed by the inquisition upon heretics, containing their name, age, occupation, place of abode, &c. and under each inscription is a portrait of the heretic, some half, others more than three fourths devoured by devils. Here also he met with an institution very singular in its arrangement. It embraces two objects; the first, the reformation of female prostitutes, the second, the correction of women, who fail in their obligation to their husbands, or who neglect or disgrace their families. Here they are compelled to work, and the produce of their labour is deposited for them till the time of their confinement is expired. Among these are some ladies of condition, who are supposed to be visiting some distant friends. A very distinct account of the jurisprudence of the country follows the description of this extraordinary foundation. The general hospital here, Mr. T. remarks, is better administered than any on the continent; but in that for foundlings the deaths are very numerous on account of the multitudes crowded together, and four or five hanging upon one nurse. The population of Barcelona in 1786 was about 94,880 persons. In describing the manufactures of this place Mr. T. remarks an excellent contrivance for

for grinding chocolate. The machines for spinning cotton &c. we find are in use at Barcelona. The stationers here have also a very regular and expeditious method of ruling account books, &c. Of the superstition of the Catalans the following is a short elucidation. P. 152.

‘The confidence of Catalans on the intercession of the saints has at all periods been a source of consolation to them, but upon some occasions, has betrayed them into mischief. Every company of artificers, and every ship which sails, is under the immediate protection of some patron. Besides folio volumes, which testify the numberless miracles performed by our lady of Montserrat, every subordinate shrine is loaded with votive tablets. Were this persuasion of the kindness and power of departed saints productive only of gratitude and hope, it were cruelty to rob them of their treasure; but, unhappily, it has been the parent of presumption; and among the merchants has brought many wealthy families to want. The companies of insurance in the last war, having each of them its favourite saint, such as San Ramon de Penaforte, la Virgen de la Merced, and others, associated in form by the articles of partnership, and named in every policy of insurance, and having with the most scrupulous exactness allotted to them their correspondent dividend, the same as to any other partner, they concluded, that with such powerful associates it was not possible for them to suffer loss. Under this persuasion they ventured, about the year 1779, to insure the French West Indiamen at fifty per cent, when the English and the Dutch had refused to do it at any premium, and indeed when most of the ships were already in the English ports.’

We regret much that our limits will not permit us to insert our author's observations on the country of Catalonia, the state of agriculture, mechanics, &c. One circumstance only we must remark, viz. that in this province the traveller is under the protection of the magistrate, who settles the price of every thing, and annually publishes his table of assize, &c. which is to be hung up in every inn. The country here was formerly much infested with robbers, and is not yet quite cleared. In passing through Arragon our author presents us with a miserable picture of the administration of justice, and but an unfavourable representation of the state of agriculture. Madrid has 15 parishes, 7,398 houses, 147,500 inhabitants, 66 convents, 16 colleges, 18 hospitals, and 5 prisons. In the salt-petre works there are constantly 1500 men employed, and sometimes near 4000. To the inquisitive reader the description of Madrid, the buildings, pictures, &c. cannot fail to be acceptable, but an abridgement of it would be impracticable. From the 4th of June to the 18th our author was employed in visiting the environs of Madrid, Aranjues, Anover, and Toledo; at this latter city the good archbishop feeds 700 persons employed in the silk manufactory, but by his weight of capital he has raised both the price of labour and of the raw material, and has reduced to penury all the

little manufacturers; and yet these people are so far from earning their own maintenance, that each pauper costs 6l. 10s. per annum more than he earns. The revenues of the archbishop amount to upwards of 90,000l. per annum. On the 19th of June Mr. T. was entertained at Madrid with a bull-feast, a very minute description of which is inserted. It is wonderful that this truly barbarous sport should be still continued in Spain once or twice a week in the summer season, on which occasions each day about six victims are sacrificed. On the 22d of July Mr. T. set off for the Asturias. At Leon he visited the cathedral, where we are presented with the following curious trait of superstition. P. 377.

‘ When I came back from viewing the cathedral, I saw clearly that I had done something wrong, because our old canon, who had received me with a smile, now regarded me with horror, and even my young friend looked frightened. The fact was briefly this: having slit my nail, I inadvertently took out my knife as I was walking, and pared it even. Had I been conscious of what I did, I should never have conceived that they, who spit in their churches without reserve, could have been offended. But before my return, the report had reached the good old man, and made him tremble; yet, upon my solemn declaration that I meant no insult, he became gradually calm, and, after some time, resumed his wonted smile.’

[To be continued.]

ART. IX. *A Tour through Italy: containing full Directions for Travelling in that interesting Country; with ample Catalogues of every Thing that is curious in Architecture, Painting, Sculpture, &c. Some Observations on the Natural History, and very particular Descriptions of the four principal Cities, Rome, Florence, Naples, and Venice, with their Environs. With a coloured Chart.* By Thomas Martyn, B. D. F. R. S. Professor of Botany in the University of Cambridge. 8vo. 526 p. and Index. Price 7s. in boards. Kearsley. 1791.

THE author of this work, who hath been long known and esteemed as a man of science and taste, professes to have comprized in it as much information as, together with the assistance of those local books, which every considerable tour of Italy will furnish, may serve to aid the curiosity, and supply the wants of an inquisitive traveller.

‘ To form his book, the method which he adopted was, (Preface, p. iv.) ‘ first, to extract from his own journal whatever appeared to deserve the attention of the public; he then looked over the most esteemed writers of travels *; he next consulted some friends, both

* * Mr. Sandys set out for Italy in 1610. Coriarte 1611. Mr. Raymond in 1646. Mr. Lassels was five times there; he was at Rome

both countrymen and Italians, in whose knowledge and judgment he most confided; and lastly, he digested his materials thus collected into as small a compass as he could, and arranged them so as to meet the eye as readily as possible. He had not visited every town in Italy; in many places his stay had not been long: but even where he had staid the longest, he had not the folly to set up his own judgment and observation against those, whose opportunities and abilities were superior to his: he has availed himself therefore of every light which he could derive from men as well as books.'

The introduction, which contains 'information relative to the money, measures, method of travelling, &c. in Italy,' is followed by an accurate itinerary, interspersed with a variety of useful remarks. Of the tour itself, the *first section* contains 'an account of the different ways that lead to Italy;' and comprehends a variety of profitable hints and entertaining observations. In the *second section* we have a description of Turin, and journey to Genoa; in the *third*, Genoa is described; the *fourth* leads from Genoa to Pavia and Milan; the *fifth* to Bologna, of which place a description is given, after having passed through Lodi, Piacenza, Parma, Reggio, and Modena. The *sixth* section leads from Bologna to Rome, making by the way an excursion to Ravenna, Loretto, Terni, and Narni. The *eighth* section is filled with Rome and its precincts. The *ninth* (misnumbered VIII.) is occupied by a journey to Naples; and contains an account of that city; its environs; Veluvius, Portici, Herculaneum, Pompeii, Caserta, &c. The *next* section directs the return to Rome, and a journey thence to Florence, by two different routes, including particulars of Siena, Volterra, Perugia, Cortona, and Arezzo. In the *eleventh* section we have a description of Florence, its environs, and the grand duchy of Tuscany. The *twelfth* contains an excursion to Lucca, Pisa, Leghorn, &c. Ferrara,

Rome in 1650. Mr. Ray was in Italy in 1663. Bishop Burnet in 1685 and 6. Mr. Misson in 1687 and 8. Mr. Addison from 1700 to 1703. Mr. Richardson in 1720. Mr. Wright from 1720 to 1722. Mr. Keyser from 1729 to 1731. Mr. Gray with Horace Walpole, Esq; in 1739, 40, and 41. Mr. Russell from 1739 to 1749. M. Cochin in 1749 or 50. Mr. Northall in 1752. The Chevalier de la Condamine in 1754. John Earl of Corke and Orrery in 1754 and 55. Mr. Grosley in 1758. Abbè Richard in 1761 and 62. Dr. Smollet in 1763, 64, and 65. Mr. Sharp in 1765 and 66. M. De la Lande, the same years. Dr. Burney left London in June 1770. Lady Miller travelled in 1770 and 71. Mr. Ferber in 1771 and 72. William Young, Esq; (now Sir William Young, Bart.) in 1772: only ten copies of his journal were printed at a private press. Mr. Sherlock in 1777. The authors of 'Voyage pittoresque de Naples et de Sicile,' were there the same year. Mr. Swinburne, from 1777 to 1780. Dr. Moore, I suppose, about the same time. Mrs. Piozzi, 1786.'

Padua. The *thirteenth* section exhibits a description of Venice. In the *fourteenth* are contained a journey to Vicenza, Verona, Mantua, Lago di Garda, Brescia, and Bergamo; and section the *last*, the return to England by the Tyrol, Germany, and the Low Countries.

The author has, in our judgment, accomplished his object, and furnished the traveller to Italy with a very useful vademecum. z.

ART. X. *An Historical and Political View of the Decan, South of the Kistnah; including a Sketch of the Extent and Revenue of the Mysorean Dominions, as possessed by Tippoo Sultaun, to the Period of his latest Acquisitions of Territory, and Commencement of the present Year 1790.* 4^{to}. 52 pages. Price 2s. 6d. Debrett, 1791.

THIS writer * computes the whole area of that part of the decan or peninsula of India, south of the river Kistnah, from latitude $16\frac{1}{2}$ degrees north to Cape Comorin, to contain 140,000 square geographical miles, of which the British dominions, and their allies in the Carnatic, (exclusive of the Northern Circars, comprise about 50,000, the districts under the protection of the Nizam 4000, some independent Rajahships 6000, 'leaving 80,000 for the square dimensions of all the actual possessions of Tippoo.' Until the middle of the sixteenth century, the whole of this country 'formed one great and undivided empire, called from its capital on the Tumhbadra, Benjanagur, and sometimes improperly by travellers Narfinga.'

After giving a cursory view of the attempts made by the Mahomedan powers to subdue and divide this Hindoo empire, and their successes, till the conquest of the whole in 1686-7, by Alumgeer (Aurangzebe), and the means by which the country became again divided amongst several independent chiefs, the author proceeds to describe the dominions of Tippoo as 'inherited, with the exception of a very small addition of his own, altogether from his father, and comprehending the whole Carnatic Balagaut†, of the Soubahs of Bejapour and Hydrabad, with other Mogul conquests south of the Kistnah, besides the more extensive territories of Hindoo Rajahs, which were for the first time subjected to a Mussulman power by Hyder, and consolidated into the present Mysorean empire transmitted to his son.' The particulars of this description of the several districts or provinces are not very interesting; the general result

* It appears from the work, that the author is Mr. James Grant, late sherishtehdar of Bengal, of whom see Vol. VII. page 192, of our Review.

† Balagaut, the Upper Gaut; Payengaut, the Lower Gaut.

however,

however, is, that the total of Tippoo's present effective revenue is 19,005,206 rupees, or about two millions sterling. And this conclusion is supported by comparing it with the revenues of other parts of India better known. But this sum, small as it appears in his hands, who unites in himself the functions of prince, minister, and general; who disburses no more than what is indispensably requisite, and that to the certain effective purpose of seconding his proper views and interests, may be made to support the expences of a war, perhaps longer than resources immensely larger, but which are burthened with a heavy expence to support the various establishments of interior government.

Although Mr. G. draws a conclusion, favourable on the whole to Tippoo, opposed by the English government alone, yet he thinks he has reason to dread the power of the Mahrattas, his immediate and most formidable neighbours. The country under the dominion of those states is computed at 400,000 square miles, and its net revenue calculated at six crore of rupees, or six millions sterling; and such is their parsimony of government, that the relative value of a revenue in effective military operations, would, in their hands, be as great in proportion to Tippoo's as his has been considered in respect to the management of the British government. The other member of the confederated powers, the Nizam of the Decan, the author does not consider of much weight, but refers to the records of the company for a fuller discussion. Having given this short view of the different powers engaged in the present war in India, the author leaves the subject without drawing any conclusion. If, however, any result can be inferred from what we have read, it seems to us to be, that Tippoo possesses many and important advantages over his British enemies; and that if a conquest of his country could be effected, it would not be worth keeping; at the same time the obstacles to such an attempt are almost insuperable. The difficulties which the British armies have already experienced, and the small progress they have made since the commencement of the war, seem but too strongly to corroborate this opinion.

An appendix, containing the treaties concluded with the Mahrattas and the Nizam, respecting the present war, and the treaty made with the nabob of Arcott in 1787, composes nearly half the pamphlet. Σ.

ART. XI. *A Critical Pronouncing Dictionary, and Expofitor of the English Language. In which, not only the Meaning of every Word is clearly explained, and the Sound of every Syllable distinctly shown, but where Words are subject to different Pronunciations, the Reasons for each are at large displayed, and the preferable Pronunciation is pointed out. To which are pre-*
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fixed,

fixed, Principles of English Pronunciation; in which the Sounds of Letters, Syllables and Words, are critically investigated, and systematically arranged; the Rules for pronouncing are so classed and disposed as to be easily applicable to the most difficult Words; and the Analogies of the Language are so fully shown as to lay the Foundation of a consistent and rational Pronunciation. Likewise Rules to be observed by the Natives of Scotland, Ireland, and London, for avoiding their respective Peculiarities; and Directions to Foreigners for acquiring a Knowledge of the Use of this Dictionary. The Whole interspersed with Observations Philological, Critical, and Grammatical. By John Walker, Author of Elements of Elocution, Rhyming Dictionary, Melody of Speaking, Delineated, &c. &c. 4to. 552 p. price 1l. 1s. in boards. Robinsons. 1791.

THAT it is exceedingly desirable to fix some standard for the pronunciation of the English tongue, and to afford not only foreigners, but even natives themselves, assistance in deciding doubtful points concerning it, cannot be questioned. At the same time, from the fleeting nature of oral language, and still more on account of the irregular and imperfect manner in which vocal sounds are expressed by written characters, the task must be acknowledged to be attended with peculiar difficulties. The degree of success which has respectively attended the labours of Elphinstone, Kenrick, Sheridan, Nares and others, proves, however, that the undertaking is not altogether impracticable. The defects of former writers upon this subject, instead of discouraging, may very properly stimulate further exertions; and the daily increasing attention which is paid to the subject of pronunciation in the education of youth, may be considered as an authoritative call upon those who have any thing new to offer, to communicate to the public the result of their observations.

The author of this pronouncing Dictionary has, with meritorious industry, and we will add, with no small share of success, prosecuted the design of furnishing those, who wish to pronounce the English language accurately, with a visible and permanent guide. For this purpose he has judiciously combined the several methods employed by former writers of conveying in written characters a true idea of the pronunciation of words. With Dr. Johnson, he has marked the syllables on which the principal accent is placed; with Dr. Kenrick, he has divided the words into syllables, and marked the sounds of the vowels; and, like Mr. Sheridan and Mr. Nares, he gives a spelling of the words as they are pronounced, in which the articulation is assisted by references to a general table of pronunciation, and directs the reader by numbers to the particular rules and observations prefixed to the work. Besides this, where the pronunciation of words is doubtful, he has given

given critical observations, to settle the interfering claims of analogy, etymology, and custom, and to explain his reasons for adopting one mode of pronunciation rather than another. In this last attempt, in which Mr. Walker ventures upon new ground, it is not to be expected that his observations will always coincide with the preconceptions of his reader: but they will be commonly found judicious, and are always expressed with modesty, and discover an accurate attention to the subject. Of these remarks we shall select several specimens.

Academy, *a-kad'de-me*, or *ak'a-dem'e*.—Dr. Johnson tells us, that this word was anciently and properly accented on the first syllable, though now frequently on the second. That it was accented on the first syllable till within these few years, is pretty generally remembered; and if Shakespeare did not, by poetical licence, violate the accentuation of his time, it was certainly pronounced so two centuries ago, as appears by Dr. Johnson's quotation of him,

“ Our court shall be a little *academy*,
“ Still and contemplative in living arts.”

LOVE'S LABOUR'S LOST.

“ But the accentuation of this word formerly, on the first syllable, is so generally acknowledged, as not to stand in need of poetic authority. The question is, whether this accentuation, or that which places the stress on the second syllable, is the most proper. To waive, therefore, the authority of custom, which precludes all reasoning on language, and reduces the dispute to a mere matter of fact, it may be presumed, that whatever is agreeable to the most general usage of the language in similar words, is the most proper in this; and if it appears that general usage, in similar words, is in favour of the old pronunciation, it must certainly, for that reason, be allowed to be the best. And first it may be observed, that as our language is almost as averse to the accent on the last syllable, as the Latin, it is a general custom with us, when we adopt a word from the Latin, and abridge it of one or two of its syllables, to remove the accent, at least a syllable higher, than it was in the original language, that the accent, when the word is naturalised, may not rest on the last. Thus of *Homérus*, we make *Hómer*; of *Virgilius*, *Virgil*; and of *Horátius*, *Hórace*. *Hyacínthus*, altered to *Hy'acintb*, removes the accent two syllables higher; and *cæremónia*, become *céremony*, does the same; and no law, that I know of, forbids us to accent *academia*; or if you will *Anadymia*, when turned into *academy*, on the first syllable, as it was constantly accented by our ancestors, who, receiving Greek through the medium of Latin, generally pronounced Greek words according to the Latin analogy, and therefore necessarily placed the accent of *academia* on the third syllable, which, when reduced to *academy*, required the accent to be removed higher.

“ But how, it will be said, does this account for placing the accent on the first syllable of the English word *academy*, rather than the second? To this it may be answered, that the numberless instances of preference given by the accent to the first syllable in similar words, such as *melancholy*, *parsimony*, *dilatory*, &c.

might be a sufficient authority without any other reason. But, perhaps, it will be pardoned me if I go farther, and hazard a supposition that seems to account for the very common practice of placing the accent of so many of the longer polysyllables from the Latin on the first or second syllable. Though in the Latin there never was more than one accent upon a word, yet, in our pronunciation of Latin, we commonly place an accent on alternate syllables, as in our own words; and when the Latin word, by being anglicised, becomes shorter, the alternate accent becomes the principal. Thus in pronouncing the Latin word *academia*, the English naturally place an accent on the first and third syllable, as if divided into *ác-a-de-mi-a*; so that when the word becomes anglicised into *ác-a-de-my*, the first syllable retains the accent it had when the word was Latin. On the other hand it may be conjectured, with some probability, that a fondness for pronouncing like the French has been the occasion of the alteration. As the English ever suppose the French place the accent on the last syllable, in endeavouring to pronounce this word after their manner, the stresses must naturally fall on the second and last syllables, as if divided into *a-cád-a-mié*; and from an imitation of this, it is probable the present pronunciation of the word was produced. Thus we have a very probable reason why so many of our longer words from the Latin are accented so near the beginning; as, in this mode of pronouncing them, they seem to retain one of the accents of the original. Hence the long train of words, *voluntary*, *comparable*, *disputable*, *admirable*, &c. have the accent on the first syllable, because in pronouncing the words *voluntarius*, *comparabilis*, *disputabilis*, *admirabilis*, &c. we commonly lay a stress upon the first, as well as the third syllable. As to the analogy, as Mr. Sheridan pretends, of pronouncing this word with the accent on the second syllable, because words ending in *my* have the accent on the antepenultimate, nothing can be more ill founded. True it is, that words of this termination never have the accent on the penultimate; but, that for this reason, they must necessarily have the accent on the antepenultimate, I cannot well comprehend. If *polygamy*, *æconomy*, *astronomy*, &c. have their accent on the antepenultimate, it arises from the nature of the terminations; which being, as it were, a species, and applicable to a thousand other words, have, like *logy* and *graphy*, the accent always on the preceding syllable; which seems best to unite the compound into one word: but *academy* being a simple, is subject to no such rule, and seems naturally to incline to a different analogy of pronunciation. Thus Dr. Johnson seems to have decided justly in saying the word *academy* ought to have the accent on the first syllable; though present usage, it must be confessed, seems to lean to the contrary pronunciation.

‘*Antipodes*, *an-típ’o-dez*.—We frequently hear disputes whether this word should be pronounced in four syllables, as it is here, with the accent on the second, or in three, as if divided into *an-ti-podes*, with the accent on the first syllable, and the last rhyming with *abodes*. To solve the difficulty, it must be observed, that the word is pure Latin; and that when we adopt such words into our own language,

language, we seldom alter the accent. If, indeed, the singular of this word were in use like *satellite*, then we ought to form the plural regularly, and pronounce it in three syllables only; but as it is always used in the plural, and is perfect Latin, we ought to pronounce it in four.'

'*Corruptible*, kor-rup'te-bl.—Some affected speakers have done all in their power to remove the accent of this word from the second to the first syllable; thanks to the difficulty of pronouncing it in this manner, they have not yet effected their purpose. Those who have the least regard for the sound of their language ought to resist this novelty with all their might; for if it once gain ground, it is sure to triumph. The difficulty of pronouncing it, and the ill sound it produces, will recommend it to the fashionable world, who are as proud to distinguish themselves by an oddity in language as in dress.'

'*Inimical*, in-im'e-kal, or, in-e-mīkal.—This word sprung up in the House of Commons about ten years ago, and has since been so much in use as to make us wonder how we did so long without it. It had, indeed, one great recommendation, which was, that it was pronounced in direct opposition to the rules of our own language. An Englishman, who had never heard it pronounced, would, at first sight, have placed the accent on the antepenultimate, and have pronounced the penultimate *i* short; but the vanity of showing its derivation from the Latin *inimicus*, where the penultimate *i* is long; and the very oddity of pronouncing this *i* long in *inimical* made this pronunciation fashionable. I know it may be urged, that this word, with respect to sound, was as great an oddity in the Latin language as it is in ours; and that the reason for making the *i* long was its derivation from *amicus*. It will be said too, that, in other words, such as *aromaticus*, *tyrannicus*, *rhetoricus*, &c. the *i* was only terminational; but in *inimicus* it was radical, and therefore intitled to the quantity of its original *amicus*. In answer to this, it may be observed, that this was no reason for placing the accent on that syllable in Latin. In that language, whenever the penultimate syllable was long, whether radical or terminational, it had always the accent on it. Thus the numerous terminations in *alis* and *ator*, by having the penultimate *a* long, had always the accent on that letter, while the *i* in the terminations *ilis* and *itas* never had the accent, because that vowel was always short. But allowing for a moment that we ought servilely to follow the Latin accent and quantity in words which we derive from that language; this rule, at least, ought to be restricted to such words as have preserved their Latin form, as *orator*, *senator*, *character*, &c. yet in these words we find the Latin penultimate accent entirely neglected, and the English antepenultimate adopted. But if this Latin accent and quantity should extend to words from the Latin that are anglicised, then we ought to pronounce *divinity*, de vine-e-ty; *severity*, se-were-e-ty; and *urbanity*, ur-bane-e-ty. In short, the whole language would be metamorphosed, and we should neither pronounce English nor Latin, but a Babylonish dialect between both.'

'*Medicinal*.

* *Medicinal, me-dis'e-nal, or med-e-fi'nal*.—Dr. Johnson tells us, that this word is now commonly pronounced *medicinal*, with the accent on the second syllable, but more properly and more agreeably to the best authorities *medicinal*. If by the best authorities Dr. Johnson means the poets, the question is decided; but I look upon poets to be the worst authorities in this case, as, by the very rules of their art, a license is given them to depart from the general pronunciation; and that they often avail themselves of this license, cannot be disputed. But if by more properly Dr. Johnson alludes to the long *i* in the Latin *medicinus*, or *medicinalis*, nothing can be more inconclusive. If the word be perfectly Latin, as well as English, we sometimes place the accent on the same syllable as in the original, as *acumen*, *decorum*, &c. but frequently otherwise, as *orator*, *senator*, *character*, &c. But if this Latin accentuation were to be servilely followed in Latin words anglicised, we should overturn the whole fabric of our pronunciation. Thus *doctrinal*, *pastoral*, &c. &c. must have the accent on the second syllable instead of the first, and nothing but confusion would ensue. The truth is, the strong tendency of our language is to an antepenultimate accent; and it is with reluctance we ever place it lower, except in words of our own composition, or where the latter syllables have either an assemblage of consonants or a diphthong; yet even in this case we find the antepenultimate accent sometimes prevail, as *ancestor*, *amnesty*, *magistrate* &c. and *counterpoise*, *porcelain*, *chamberlain*, *interreign*, &c. So that by attempting to bring our pronunciation under the laws of the Latin language, we disturb and pervert it. Let poets, therefore, who have, and, perhaps, in some cases, ought to have, a language different from prose, enjoy the privilege of their art, and while we are reading them let us conform to their rules; but let us not strive against the general current of prosaic pronunciation, which is always right, and which is equally negligent of the peculiarities of poets, and the pedantry of ancient derivation.

* *Wind, wînd, or wînd*.—These two modes of pronunciation have been long contending for superiority, till at last the former seems to have gained a compleat victory, except in the territories of rhyme. Here the poets claim a privilege, and readers seem willing to grant it them, by pronouncing this word when it ends a verse, so as to rhyme with the word it is coupled with—

For as in bodies, thus in soul we find,
What wants in blood and spirits fill'd with *wînd*.

But in prose this regular and analogical pronunciation borders on the antiquated and pedantic.

* What could have been the cause of this deviation from the general rule in this word and *gold* it is not easy to guess; they were both bound to their true sound in the fetters of rhyme; but these fetters, which are supposed to alter the pronunciation of some words by linking dissimilar sounds, have not been strong enough to restrain these from a capricious irregularity. It is not improbable that the first deviation began in the compounds, such as *goldsmith*, *goldfinch*, *windmill*, *windward*, &c. (as it is a prevailing idiom of pronunciation to shorten simples in their compounds)

and

and these at last corrupted the simples. But whatever may have been the cause, the effect is now become so general, that reducing them to their true sound seems almost impracticable. Mr. Sheridan tells us, that Swift used to jeer those who pronounced *wind* with the *i* short, by saying, "I have a great *mind* to *fīnd* why you pronounce it *wīnd*." A very illiberal critick retorted this upon Mr. Sheridan, by saying, "If I may be so *boold*, I should be glad to be *toold* why you pronounce it *goold*." The truth is, every child knows how these words ought to be pronounced according to analogy; but it requires some judgment, and an extensive acquaintance with polite and literary circles, to know which is the most current pronunciation. Where analogy is not so evident, and yet as real as in these words, it is some credit to a speaker to depart a little from custom in favour of analogy; but where every one knows as well as ourselves what ought to be the pronunciation, and yet where every one pronounces in opposition to it, we shall get nothing but contempt in departing from the general voice. With respect to the words in question, my observation fails me, if *wind*, as a single word, is not more fixed in the sound of short *i* than *gold* in the sound of *oo*; the true sound of this last word seems not quite irrecoverable, except in the compound *goldsmith*; but the compounds of *wind*, such as *windy*, *windmill*, *windward*, &c. must, in my opinion, be given up. Nor till some superior spirit, uniting the politeness of a Chesterfield with the genius of a Swift, descends to vindicate the rights of an injured word, do I think that *wīnd* will, in prose and familiar language, ever be a fashionable pronunciation. The language of scripture seems to have native dignity and solemnity sufficient to authorise the long sound, but no other.'

Mr. Walker has made remarks equally judicious upon many other words. We are particularly pleased with what he has said upon the words *construe*, *domestic*, *legislature*, *remorse*, *obdurate*, *satiety*, *sigh*: but for his opinion concerning the pronunciation of these words, we must refer the reader to the Dictionary.

The grounds, on which our author proceeds in determining doubtful questions, are explained at large in his introductory treatise, entitled, *Principles of English Pronunciation*, in which he traces, with great minuteness and accuracy, the distinct nature, and the origin and formation of the several vocal sounds expressed by the letters of the alphabet. In this part of his work he treats of each letter distinctly, marking its several sounds, and where it can be done, showing the analogies which naturally arise in the pronunciation of the English language. Among many other curious observations contained in this part of the work we meet with the following, in which the author appears to us to be right in his determination. Introduction, No. III.

'There is an irregular pronunciation of this letter (*I*), which has greatly multiplied within these few years, and that is, the slender

slender sound heard in *ce*. This sound is chiefly found in words derived from the French and Italian languages; and we think we show our breeding by a knowledge of those tongues, and an ignorance of our own. When Lord Chesterfield wrote his letters to his son, the word *oblige* was, by many polite speakers, pronounced as if written *oblige*, to give a hint of their knowledge of the French language; nay, Pope had rhymed it to this sound:

Dreading ev'n fools, by flatterers besig'd,
And so obliging, that he ne'er oblig'd.

But it was so far from having generally obtained, that Lord Chesterfield strictly enjoins his son to avoid this pronunciation as affected. In a few years, however, it became so general, that none but the lowest vulgar ever pronounced it in the English manner; but upon the publication of this nobleman's letters, which was about twenty years after he wrote them, his authority has had so much influence with the polite world as to bid fair for restoring the *i*, in this word, to its original rights; and we not unfrequently hear it now pronounced with the broad English *i*, in those circles where, a few years ago, it would have been an infallible mark of vulgarity.

* No. 328. This diphthong (*OI*) in the word *knowledge*, has of late years undergone a considerable revolution. Some speakers, who had the regularity of their language at heart, were grieved to see the compound depart so far from the sound of the simple, and with heroic fortitude have opposed the multitude by pronouncing the first syllable of this word as it is heard in the verb to *know*. The pulpit and the bar have for some years given a sanction to this pronunciation; but the senate and the stage hold out inflexibly against it: and the nation at large seem insensible of the improvement. They still continue to pronounce, as in the old ludicrous rhymes—

“ Among the mighty men of knowledge,
“ That are professors at Gresham college.”

* But if ever this word should have the good fortune to be restored to its rights, it would be but charity to endeavour the restoration of a great number of words in a similar situation, such as *breakfast*, *vineyard*, *bewilder*, *meadow*, *hearken*, *pleasure*, *arbitrator*, *shepherd*, *windward*, and a long catalogue of fellow sufferers. But before we endeavour this restoration we should consider, that contracting the sound of the simple, when it acquires an additional syllable, is an idiom of pronunciation to which our language is extremely prone; nor is it certain that crossing this tendency would produce any real advantage; at least, not sufficient to counterbalance the diversity of pronunciation which must for a long time prevail, and which must necessarily call off our attention from things to words.

* No. 387. In most compounds where these letters (*gn*) occur, the *n* articulates the latter syllable, and *g* is heard distinctly in the former; as *fig-nify*, *malig-nity*, *affig-nation*, &c. Some affected speakers, either ignorant of the rules for pronouncing English, or over complaisant to the French, pronounce *physiognomy*, *cognizance*, and *recognizance*, without the *g*; but this is a gross violation of the first

first principles of spelling. The only words to keep these speakers in countenance are, *poignant* and *champignien*, not long ago imported from France, and pronounced *poignant*, *champion*. The first of these words will be probably hereafter written without the *g*; while the latter, confined to the kitchen, may be looked upon as technical, and allowed an exclusive privilege.'

While we acknowledge ourselves much pleased with the generality of Mr. Walker's observations, we must remark, that in several instances he appears to us, either not to have attended with his usual accuracy to the general practice, or to have pursued his theoretical principles too far. This we think to be the case particularly, when he says that the words *virtue*, *virgin*, *mirth*, *birth*, *firm*, should not have the *i* sounded like the short *u*, but as if the words were written, *ver tue*, *mer th*, &c. that the *o* has a longer and more open sound in *dissolve* than in *frost*; that the word *true* is pronounced *troo*; that words ending in *gm*, drop the *g*, as *paradigm*, *diaphragm*.

In several other instances, Mr. Walker has suffered his fondness for analogy to carry him to the verge of that affectation, which he is so industrious to avoid. This is the case with respect to the words *chimerical*, *drama*; *impugn*, which he pronounces as if written *impune*; and above all *schism*, which he thinks should be pronounced *skism*. Mr. Walker is too indulgent to vulgar pronunciation in the words *asparagus*, *cucumber*, *cushion*, *farewel*, *raisin*. In pronouncing *bourn* like *mourn*, and *bumble* without aspirating the *b*, we think him wrong.

Though in the instance of *schism* abovementioned, and in that of *elegiac*, in which our author makes the *i* in the third syllable long and accented, he has paid too much respect to etymology, we think him in general too little inclined to admit its authority in determining doubtful cases of pronunciation.

Next to that *use* which must always in this case have supreme and arbitrary authority, analogy is, we acknowledge, principally to be attended to. And we would by no means encourage the pedantic humour which would lead us from inimical to medicinal, and from panegyric to geometry, *sustem* and *archbishop*, yet we think it desirable that where *scientific* words can be easily rescued out of the hand of vulgar custom, it ought to be done. The authority of etymology, which our author has allowed in *architecture*, and some other words derived from the Greek, which have till of late been of doubtful pronunciation, we think he might safely have extended to *gymnastic*, *phlogiston*, and a few other words. The learned seem to have an *exclusive right* to determine the pronunciation of scholastic and scientific terms.

After

After all, however, we acknowledge it to be in general safer, in doubtful cases, to follow analogy than etymology; and Mr. Walker has, in our judgment, contributed much, in this Dictionary, towards preserving the pronunciation of the English language from that confusion, which must be the effect of unnecessary and frequent innovations.

In the explanation of words, Mr. Walker has, except in a few instances, followed Dr. Johnson. M. D.

ART. XII. *Icones Plantarum Syriæ rariorum, Descriptionibus et Observationibus illustratæ.* Autore Jacobo Juliano La Billardiere, M. D. 4to. Decas prima. Lut. Paris. 1791. —Figures of rare Plants of Syria, illustrated with Descriptions and Observations, &c.

IN this first decad, ten plants, not in any of Linnæus's works, and two of them of new genera, are well figured and described. The whole is to be completed in five or six numbers.

The author gives some account of his travels, and of the difficulties he encountered from war and pestilence, in the preface. He measured the height of mount Libanus, which he determined to be 1491 fathoms and an half, perpendicular above the level of the sea. There are only about 100 cedar trees left on the mountains; these grow about 500 fathoms below the perpetual snows; of these, seven are very large, the biggest nine feet in diameter. The Maronites and Greeks feed abundance of silk-worms. If they hatch before the white mulberry is in leaf, they feed the young worms with the leaves of *malva rotundifolia*, Lin. which is our dwarf mallow.

ART. XIII. *Ant. Josephi Cavanilles Icones et Descriptiones Plantarum, quæ aut sponte in Hispania crescunt, aut in Hortis Hæpitantur.* Volumen I. fol. Matriti, 1791. —Figures and Descriptions of Plants, that either grow natives of Spain, or are cultivated in the Gardens there.

THE author informs us, that having spent ten years in France, employed in the study of botany, he is now returned to Spain, his native country; and that he purposes to observe, delineate, and describe with all diligence, both the wild plants, and those which are sent over from South America and the Canary Islands, especially such as are cultivated in the royal garden at Madrid. His intention is to elucidate those plants principally, which have been either wholly passed by, or negligently described; and to figure such only as have not been figured already, or at least imperfectly, without the parts of fructification. The work is to come out in volumes; each volume is to contain 100 plates; but it will be published in
three

three parts, the first consisting of 40, and the two others of 30 plates each. The first part is now given to the public.

The descriptions are ample, after the manner of those which the author has given in a former work on the plants of the class Monadelphia; and observations are frequently added, by which other species of the same genus are illustrated. The descriptions seem to be accurate, and the figures faithful; they are very neatly engraved, and the parts of fructification are amply detailed.

We are glad to find by the preface, that Spain possesses an host of labourers in the botanical vineyard, that would not disgrace any country.

ART. XIV. *Observations on the Diseases, Defects, and Injuries in all Kinds of Fruit and Forest Trees. With an Account of a particular Method of Cure, invented and practised by William Forsyth, Gardener to his Majesty, at Kensington.* 8vo. 71 pages, price 2s. Nicoll, 1791.

THE growth of healthy timber is certainly of primary importance to this country; and a composition that promises effectually to cure the diseases of trees, merits the attention of the public.

The composition recommended by Mr. Forsyth, to heal the diseases of trees, is this :

‘ One bushel of fresh cow dung, half a bushel of lime rubbish from old buildings, (that from the cielings of old rooms is preferable) half a bushel of wood ashes, and $\frac{1}{8}$ of a bushel of pit or river sand; the three last articles are to be sifted fine before they are mixed, then worked together well with a spade, and afterwards with a wooden beater, until the stuff is very smooth, like fine plaister used for the cielings of rooms.

‘ All the dead, decayed, and injured part of the tree must be cut away to the fresh sound wood, leaving the surface very level, and rounding off the edges of the bark perfectly smooth. Lay on the plaister about $\frac{1}{8}$ of an inch thick, all over the part so cut away, finishing off the edges as thin as possible. Take a quantity of dry powder of wood ashes, with $\frac{1}{2}$ of the ashes of burnt bones; put it into a tin box, with holes in the top, and shake the powder on the surface of the plaister, till the whole is covered with it, letting it remain for half an hour to absorb the moisture; then apply more powder, rubbing it on gently with the hand, and repeating the application of the powder, till the whole plaister becomes a dry, smooth surface.

‘ In all trees cut down near the ground, the dry powder should have an equal quantity of powder of alabaster mixed with it, in order the better to resist the dripping of trees and heavy rains.

‘ Where old lime rubbish cannot be got, substitute pounded chalk, or common lime, after having been slacked a month at least.

‘ When

• When the edges of the plaister are raised up next the bark, care should be taken to rub it over with the finger, especially when moistened by rain, to prevent the air and wet from penetrating into the wound.'

From Mr. Forsyth's character and experience, we can scarcely entertain a doubt of the efficacy of this composition, especially as the effects have been inquired into by the commissioners of the land revenue, and a respectable committee of both houses of parliament, ten of whom viewed the trees which Mr. F. has undertaken to renovate, and were so well satisfied, that his majesty granted a reward to Mr. F. for disclosing the method of making and using the composition as above.

The author having given an account of this transaction in the introduction, proceeds to treat on the management of fruit and forest trees, and to relate his experiments upon them in the royal-gardens at Kensington. Some old worn-out pear trees, that bore only a few small hard fruit, produced abundance of pears of the best quality and finest flavour, the second summer after the operation; and in four or five years they bore such plenteous crops, as a young healthy tree would not have produced in four times that period. Some large ancient elms, in the most decayed state, having all their upper parts broken, and a small portion only of the bark remaining, shot out stems from their tops above thirty feet in height, in six or seven years from the first application of the composition.

M. T.

ART. XV. *Physical and Chemical Essays, translated from the original Latin, by Sir Torbern Bergman, Knight of the Order of Wasa, Professor of Chemistry at Upsal, &c. &c. To which are added, Notes and Illustrations by the Translator.* Vol. III. 8vo. 446 p. price 6s. in boards. Edinb. Mudie; London, Evans. 1791.

EVERY translation of a work of Bergman's cannot but be considered as a valuable acquisition to those who are by that means enabled to have access to it. The present volume does not appear to have been translated by the editor of the two former, which we already possess; but it does not seem to be beneath them in point of accuracy, and is considerably superior in the neatness and elegance of its language. The treatises contained in the present volume are, 1. the origin and history of chemistry; a work of great research and entertainment, brought down to the end of the middle ages. 2. The analysis of lithomarg; a substance of such great utility in the arts, under the name of Fuller's earth. 3. An examination of the asbestos, with a view to ascertain the existence of an earth, supposed to be peculiar to this fossil, but in reality not found by our author. 4. Thoughts on a natural system of fossils; a treatise possessing that happy and perspicuous arrangement,

abundance of matter of fact, and clearness of language, which peculiarly characterize the works of this author, and by means of which he has succeeded so eminently in the improvement of chemical science. 5. Of the combination of mercury with the marine acid. This treatise contains an historical account of the marine mercurial salts, and the methods of preparing them. It contains much valuable information. 6. The process for burning bricks. As every one must be aware of the intimate connection between this art and almost every other, we need not point out the consequences of the want of solidity, durability, and other desirable properties, in bricks and tiles. In the present short treatise, the author enumerates the usual imperfections, and points out the best method of examining clays, and forming them into bricks and tiles. 7. Of the acidulated waters of Medvi. Mr. Bergman gives a short historical account of these waters, their physical qualities, and chemical analysis. 8. Of the medicinal springs of Lokarne. 9. Of cobalt, nickel, platina, and manganese, with the precipitates they afford: and 10. some observations on urinary calculi. Professor Bergman was busied on this substance, at the same time that the celebrated Scheele was employed on its analysis. The present essay contains an account of such facts as arose from the observations and experiments of Bergman, in addition to those discovered by Scheele, many of which were also observed by Bergman, who did not know that Schule was employed upon it.

We think it superfluous to enter into any display of the general merits of the eminent and much regretted author of this work. As long as science lives, his name cannot die; and when future improvements shall have cleared up many of the doubtful points which still embarrass the reasonings of chemists, at that remote period, when the discoveries of Bergman shall have become indiscriminately mixed among the general mass of well known facts, his method, his fidelity, and the perspicuous accuracy of his writings, will serve as models for ages to come.

x.

ART. XVI. *Seventeen Hundred and Ninety-one. A Poem, in Imitation of the Thirteenth Satire of Juvenal.* By Arthur Murphy, Esq; 4to. 29 pages. Pr. 2s. Robinsons, 1791.

WHEN a veteran in literature, like Mr. Murphy, who has long since obtained the well-earned meed of public applause, steps forth from his retirement to entertain or instruct the public, the board of criticism has little more to do, than to announce his appearance. The most successful poetical attempts of Dr. Johnson were, perhaps, his imitations of the third and the

tenth satires of Juvenal in his *London*, and *Vanity of Human Wishes*. Mr. Murphy, who was an intimate friend of Dr. Johnson, frequently urged him to write an imitation of the thirteenth satire; but the answer always was, 'I wish it was done.' The task is here executed; and in a manner which will add another wreath to the author's bays. We shall select, from this classical production, the following passage on *The horrors of a guilty mind*. P. 22.

“ Yet think not that the wretch who finds a flaw,
To baffle justice, and elude the law,
Unpunish'd lives: he pays atonement due;
Each hour his malefactions rise to view.
Vengeance, more fierce than engines, racks, and wheels,
Unseen, unheard, his mangled bosom feels.
What greater curse can earth or heaven devise,
Than his, who self-condemn'd in torture lies?
From agony of mind who knows no rest,
But bears his own accuser in his breast?
What charm shall bid these horrors rage no more?
Heal the hurt mind, and gentle peace restore?
That charm is virtue: virtue can supply
Comfort in life, and courage when we die.
Virtue the purest blessing can impart,
The conscience clear, and self-applauding heart.
At Delphos when a Spartan youth applied,
What think you then the Pythian maid replied?
The treach'rous knave his friend's best treasure stole,
And meant by perjury to keep the whole:
Unpractis'd yet in fraud, he ask'd advice:
The priestess answer'd, “ The bare thought is vice;
“ Vice, that strikes deep infection to the mind;
“ Vice, that in time will retribution find.”
And if the slave no deeper plung'd in ill,
’Twas fear not virtue, that controul'd his will.

-
- 31 ————— Cur tamen hos tu
Evasisse putas, quos diri conscia facti
Mens habet attonitos, et saevo vulnere pulsat,
Occultum quatiente animo tortore flagellum?
32 Pœna autem vehemens, ac multo saevior illis,
Quas et cæditius gravis invenit, et Rhadamanthus,
Nocte dieque suum gestare in pectore testem.
33 Spartano cuidam respondit Pythia Vates,
Haud impunitum quondam fore, quod dubitaret
Depositum retinere, et fraudem jure tueri
Jurando; quærebat enim quæ Numinis esset
Mens, et an hoc illi facinus suaderet Apollo.
34 Reddidit ergo metu, non moribus.

85 Who but conceives a crime, with malice fraught,
 Warps into vice, and kindles at the thought.
 What though the embryo sin, conceal'd with art,
 In thinking die? Guilt rankles in his heart.
 86 If the strong motive urge him to the deed,
 Horror, remorse, and misery succeed.
 See him at table, listless, wan with care,
 In thick-eyed musing lost, and pale despair.
 Within his mouth, now unelastic, slow,
 The viands loiter, and insipid grow.
 In vain for him the banquet spreads its store,
 The rarest banquet now can please no more.
 In vain for him the mellowing years refine
 The precious age of the pure racy wine.
 In vain gay wit calls forth her magic train;
 He flies the scene, to think, and dwell with pain.
 No respite from himself, with cares oppress'd,
 87 If weary nature sink at length to rest,
 In the dead waste of night pale phantoms rise,
 Stalk round his couch, and glare before his eyes.
 The temple bends its arches o'er his head,
 And the long isles their umber'd twilight shed.
 He sees the altar perjur'd where he trod,
 The violated altar of his God!
 He groans, he rises, but the conscious mind
 Wakes to worse horrors than he left behind.
 Of his fix'd doom each object is a sign,
 A visitation from the Pow'r Divine!
 88 Kindled in air if sudden meteors fly,
 And hollow murmurs shake the vaulted sky,
 No more the tempest springs from gen'ral laws;
 The winds have now a preternatural cause.
 'Tis God in wrath, that spreads his terrors round;
 'Tis God, who now his enemies has found;

85 Nam scelus intra se tacitum qui cogitet ullum,
 Facti crimen habet.

86 ————— Si conata peregit,
 Perpetua anxietas, nec mensæ tempore cessat.
 Faucibus ut morbo siccis, interque molares
 Difficili crescente cibo. Sed vina misellus
 Expuit; Albani veteris pretiosa senectus
 Displicet.

87 Nocte brevem si fortè indulsit cura soporem,
 Et toto versata toro jam membra quiescunt,
 Continuo templum, et violati Numinis aras, &c.

88 Hi sunt qui trepidant, et ad omnia fulgura pallent;
 Cum tonat, exanimes primo quoque murmure coeli,
 Non quasi fortuitus, nec ventorum rabie, sed
 Iratus cadat in terras, et judicet ignis,

'Tis God's right arm, that shakes the distant poles,
 Wings the red lightning, and the thunder rolls.
 Soon as the warring elements subside,
 And nature smiles with renovated pride,
 Remorse and horror now no more appal;
 'Tis Chance, not Providence, that rules the ball.
 'A fever comes: 'tis heaven's avenging rod!
 Again he owns the attributes of God.
 He dies, and leaves the church his children's share,
 And hopes in heaven to make his soul his heir.
 'Such the deep pangs obdurate villains find;
 Such the dire furies of the guilty mind.'

ART. XVII. *A Farewell, for two Years, to England. A Poem.*
 By Helen Maria Williams. 4to. 15 Pages. Price 1s. 6d.
 Cadell, 1791.

WITH her usual happy mixture of energy and tenderness, Miss Williams here pours forth harmonious strains, chiefly on her favourite topic, liberty. The idea of visiting France, now become the first seat of freedom, fires her muse with more than usual ardour. The poem will be read with pleasure by those whose bosoms glow with kindred sentiments. Let the following animated lines serve as a specimen. p. 10.

' Ah! when shall Reason's intellectual ray
 Shed o'er the moral world more perfect day?
 When shall that gloomy world appear no more
 A waste, where desolating tempests roar?
 Where savage Discord howls in threat'ning form,
 And wild Ambition leads the madd'ning storm;
 Where hideous Carnage marks his dang'rous way,
 And where the screaming vulture scents his prey?—
 Ah! come, blest Concord! chase, with smile serene,
 The hostile passions from the human scene!
 May Glory's lofty path be found afar
 From agonizing groans and crimson war;
 And may the ardent mind, that seeks renown,
 Claim, not the martial, but the civic crown!'

D. M.

ART. XVIII. *Salmagundi; a miscellaneous Combination of Original Poetry: consisting of Illusions of Fancy; amatory, elegiac, lyrical, epigrammatical, and other palatable Ingredients.* 4to. 151 pages. Price 7s. 6d. in boards. Payne, 1791.

'Præterea lateris miseri cum febre dolorem
 Si cœpere pati, missum ad sua corpora morbum
 Infesto credunt a Numine; saxa Deorum
 Hæc et tela putant.'

FROM this fanciful title our readers will either suppose the author a man of whim, fond of distinguishing himself from others on every trifling occasion, or a sort of poetical quack, who by his 'strophis verbosis' would attract the notice of the vulgar. The former supposition, however, will be found to be the truth. The ingenious author of this collection has attempted almost every species of poetical composition, and he appears to us above mediocrity in all of them: yet if we may venture to give our opinion on his more appropriate and distinguished merit, we should say that it appeared most conspicuous in pieces of wit and humour. He seems to possess a native sprightliness of temper, a fertility of fancy, and a fund of ludicrous associations, that are displayed without effort, and that form the requisites for this kind of poetry.

We lay before our readers a few short extracts, that may serve as specimens of our author's versatile talents. The three following stanzas are part of an elegy written at sea, p. 55.

' On sapphire throne, o'er Heav'n's unnumber'd fires,
The moon in full-orb'd majesty presides;
Calm are the seas, a favouring breeze transpires,
And thro' the waves the vessel smoothly glides:
Beyond th' horizon's bound the mind extends,
To the sought shores where Hope delusive leads:
Sooth'd by the scene her tortures grief suspends,
For absent kindred, friends, and native meads.
Till Sympathy from brooding Memory's stores
Culls thorns, and plants them in the bleeding breast;
Sunk into gloom the mind no more explores
Hope's future dawn, and pants in vain for rest.'

The verses on Whitsuntide and Christmas have great merit, but the structure of these little poems reminded us of Milton.

The free imitation of a Latin ode by Walter de Mapes, archdeacon of Oxford in the 11th century, we are sure will amuse many of our readers. p. 76.

' I'll in a tavern end my days 'midst boon companions merry,
Place at my lips a lusty flask replete with sparkling sherry,
That angels hov'ring round may cry, when I lie dead as door-nail:

" Rise, genial Deacon, rise and drink of the Well of Life Eternal."

' 'Tis wine the fading lamp of life renews with fire celestial,
And elevates the raptur'd sense above this globe terrestrial;
Be mine the grape's pure juice unmix'd with any base ingredient,
Water to heretics I leave, sound churchmen have no need on't.

' Various implements belong to ev'ry occupation;
Give me an haunch of venison,—and a fig for inspiration!
Verses and odes without good cheer I never could indite 'em,
Sure he who meagre days devis'd is d—d ad infinitum!

‘ When I exhaust the bowl profound and gen’rous liquor swallow,
Bright as the beverage I imbibe the gen’rous numbers follow;
Your sneaking water-drinkers all, I utterly condemn ’em,
He that would write like Homer must drink like Agamemnon.

‘ Mysteries and prophetic truths, I never could unfold ’em
Without a flagon of good wine and a slice of cold ham;
But when I’ve drain’d my liquor out, and eat what’s in the
dish up,

Tho’ I am but an Arch-deacon, I can preach like an Archbishop*.

The song of William of Wickham may well rank with the productions of the merry G. A. Steevens; and the story of the Barber’s Nuptials amused us much. With a short specimen of this we must close our extracts, referring our readers for further gratification to the renowned History of John W****s, the Monody on the Death of an Academical Cat, and other palatable ingredients in this quarto dish of excellent Salmagundi. p. 105.

‘ In Liquorpond street, as is well known to many,
An artist resided who shav’d for a penny,
Cut hair for three halfpence, for three pence he bled,
And would draw for a groat ev’ry tooth in your head.

‘ What annoy’d other folks never spoil’d his repose,
’Twas the same thing to him whether stocks fell or rose,
For blast and for mildew he car’d not a pin;
His Crops never fail’d, for they grew on the chin.

‘ Unvex’d by the cares that ambition and state has,
Contented he dined on his daily potatoes;
And the pence that he earn’d by excision of bristle
Were nightly devoted to whetting his whistle.

* Mihi est propositum in tabernâ mori,
Vinum sit appositum momentis ori,
Ut dicant, cûm venerint Angelorum chori:
“ Deus sit propitius huic Potatori!”

Poculis accenditur animi lucerna;
Cor imbutum Nectare volat ad superna;
Mihi sapit dulcius vinum in tabernâ
Quàm quod aquâ miscuit præfulis Pincerna.

Suum quique proprium dat Natura munus,
Ego nunquam potui scribere jejunos:
Me jejunum vincere posset puer unus,
Sitim et jejunium odi tanquam funus.

Tales versus facio quale vinum bibo,
Non possum scribere nisi sumpto cibo;
Nihil valet penitus quod jejunus scribo,
Nasonem post calices facile præibo.

Mihi nunquàm spiritus prophetiæ datur
Nisi cûm fuerit venter benè satur;
Cûm in arce cerebri Bacchus dominatur
In me Phœbus irrui; ac miranda fatut.

When

When copper ran low he made light of the matter,
Drank his purl upon tick at the Old Pewter Platter,
Read the News, and as deep in the Secret appear'd
As if he had lather'd the Minister's beard.

But Cupid, who trims men of every station,
And 'twixt barbers and beaux makes no discrimination;
Would not let this superlative Shaver alone,
'Till he tried if his heart was as hard as his bone.

The Fair One, whose charms did the Barber enthral,
At the end of Fleet Market of Fish kept a stall:
As red as her cheek no boil'd lobster was seen,
Not an eel that she sold was as soft as her skin, &c. &c.'

We must not conclude without informing the public, that this volume is printed on fine wove paper with an excellent type, and that a beautiful vignette, designed by Burney, and engraved by Heath, adorns the title-page. H.

ART. XIX. *A most Eloquent and Panegyrical Petition to the Prime Minister.* By Harriet Air-Brain, dedicated to Peter Pindar, Esq. 4to. 19 pages. Pr. 2s. Printed for the Author.

Miss Harriet Air-Brain has the confidence to tell Peter Pindar, Esq; that 'her endeavours have been exerted to bring forward, from her most *depraved pen*, a style of sublimity in wit, and softness in declamation unequalled, except in the pages he has condescended to set forth for the benefit of public example.' The reader will probably think this lady particularly fortunate in the epithet she has applied to her pen, when he has perused the following specimen of her 'sublimity in wit and softness in declamation.' p. 7.

' Sweet offspring of C——m, no laurel would twine }
So lovingly round this fair forehead of mine, }
As a Laureat's *per ann.* and man's comforter, wine: }
I would sing such a ditty in praise of thy worth,
That its echo should jog the dull pace of the earth;
The wonder-struck planets should stop in their course,
And dance hornpipes divine to my music perforce;
The sun with impatience more furiously drive,
And 'stead of past six, shall rise before five,
To shine on a youth, whose merits so rare,
Are be-lyr'd 'till earth rigadoons it with air.

ART. XX. *A descriptive and plaintive Elegy on the Death of the late Rev. John Wesley.* By Thomas Olivers. 4to. 24 pages. Pr. 6d. Whitfield. 1791.

POETRY is certainly well employed in celebrating distinguished merit; and Mr. Wesley has many claims upon the
O 4 muses

muses besides his own exertions in their service. But every kind of rhyming stanza is not poetry; nor is every sort of merit a proper subject of song. Mr. Wesley was a pattern of industry; but the story of his long journies and early risings, do not sound well in verse, at least in such verse as the following. p. 15.

‘ He often rode, as through the land he past,
Full thirty miles, before he broke his fast!
Then added thirty more, before he stopt to dine!
And ten or twenty more, before his preaching time!
‘ When worn with toil, and age, and sore disease,
He rode an easier way, his friends to please;
But neither friends, nor age, his wonted speed could stay;
For now he often went, HIS HUNDRED MILES A DAY.’

ART. XXI. *Lines in Memory of the Rev. John Wesley, A. M.* 4to. 16 pages. Pr. 1s. Sheffield, Gales. London, Robinsons. 1791.

THESE verses are more worthy of the subject than the preceding, and if they do not place the author very high in the scale of poetical merit, may be read with pleasure, as a handsome tribute to the memory of one who is on many accounts entitled to the character of a great and useful man.

ART. XXII. *Christianity, a Poem.* 4to. 17 pages. Price 1s. 6d. Ridgeway. 1791.

A DULL eulogy on the moral tendency of christian faith, without novelty to gratify curiosity, or poetical merit to interest the fancy.

ART. XXIII. *Animal Magnetism. A Ballad. With Explanatory Notes and Observations; containing several curious Anecdotes of Animal Magnetisers, ancient as well as modern.* By Valentine Absonus, Esq. Author of the Commentary on the first Aphorism of Hippocrates. 8vo. 44 pages. Price 1s. Johnson. 1791.

THIS humorous ballad, with its notes, may be of some use in exposing to deserved contempt an imposing piece of quackery, which has of late been too much patronised by British credulity.

ART. XXIV. *The Miller's Tale. From Chaucer.* 4to. 27 pages. Price 2s. Ridgeway. 1791.

ATTEMPTS have been made by some of our best modern poets, who have not been over scrupulous in point of delicacy,

to modernize the Tales of Chaucer. And if the humour of the original pieces may be admitted as some apology for their extravagance and grossness, and some reason for giving them a modern dress, perhaps the apology may be allowed to extend to such imitations as that which is here offered to the public. But after all it is to be regretted, that such powers of versification as appear in this tale are not better employed.

ART. XXV. *The Epitaph Writer; consisting of upwards of Six Hundred Original Epitaphs, moral, admonitory, humorous and satirical; numbered, classed and arranged on a new Plan: Chiefly designed for those who write or engrave Inscriptions on Tomb-stones. Part I. contains general Epitaphs of two and four Lines each. Part II. Epitaphs on various Characters and Relations in Life, as Fathers, Mothers, Husbands, Wives, young Men, young Women, Infants, and a great Variety of moral and religious Characters. Part III. Humorous and satirical Epitaphs, designed as Satires on Vice and Folly. To which is prefixed, an Essay on Epitaph Writing. By John Bowden. 12mo. 160 pages. Pr. 2s. 6d. sewed. Chester, Fletcher; London, Sael. 1791.*

THIS is certainly a new plan. Hacket and others have collected epitaphs; but we never before heard of a poet who undertook to write them for people of all descriptions. It is a sort of monopoly, not to be justified. What right has Mr. Bowden at one stroke to supersede the use of the whole public stock of wit and genius dispersed through the brains of all the parish clerks, sextons, grave-diggers, and grave-stone cutters in the kingdom, and so deprive the whole race of sauntering travellers of the amusement of wandering through church-yards in search of uncouth rhymes? But we must give our readers a few specimens of Mr. Bowden's talents. p. 5.

'The world will think no more of thee,
When thou art dead, than 't does of me.'

P. 17. 'The fear of death will reign within,
(And ought to reign, no doubt)
Till fear of God, and fear of sin,
Subdue and cast it out.'

P. 58. 'Breathe not one discontented sigh
For him whose dust beneath doth lie;
Why should or sighs or tears be spent
On one who liv'd and dy'd content.'

P. 82. 'Here the *dead image* of a lovely maid,
Deep in the bosom of the earth is laid;
Her *living image* still survives, impress'd
Deep in her dear surviving lover's breast.'

‘ ON A WORTHLESS and AVARICIOUS FARMER.—By his Servant,

‘ By the strength of manure, and the sweat of the poor,
This muck-worm obtain’d all his pelf;
But now this small spot’s all the ground he has got,
And he’s forc’d to manure it himself.’

We shall take our leave of this epitaph maker in general, without criticising his verses, out of regard to his humble plea. Pref. p. xix.

‘ What *candid* critic would be hard
Upon a poor *mechanic* bard?
Or, so unreasonable to hope,
A *plasterer* should surpass—a POPE!’

D. M.

ART. XXVI. *Sermons on the Divine Authority, and various Use of the Holy Scriptures: preached in Little Wild-Street, near Lincoln’s Inn-Fields.* By Samuel Stennett, D. D. 8vo. 294 pages. Price 6s. in boards. Cadell, 1790.

DR. STENNETT’S abilities as a preacher, and the excellent spirit which animates all his writings, are too well known to render it necessary for us to enter into a critical examination of these discourses. They treat upon subjects which have often been discussed, but which christians of every class must always think highly important; namely, the grounds on which the scriptures of the Old and New Testament are held to be divine; the uses to which they are to be applied; replies to the objections of unbelievers; and practical deductions, relating to the regards which christians owe to the holy scriptures. The intention of these discourses is, to bring together the principal ideas on these subjects, and to place them in a plain and easy light.

Though the author does not adopt modern notions in theology, he every where discovers himself a friend to the rights of private judgment, and, what is still more important, a friend to the interests of virtue and religion. Of the style and spirit of these discourses, the reader may judge from the following passage on *free inquiry*. p. 173.

‘ 2.) Let us not be offended at free enquiry.

‘ Every man has an undoubted right to judge of the authenticity, meaning, and intrinsic value of this, or any other book, put into his hands. To deny him that right is absurd. To throw any difficulties in the way of his exercising it, whether by menaces civil or ecclesiastical, is insufferable tyranny. Yea, I will add, such principles and conduct are as irreconcilable with policy as with equity. The real friend of revelation will earnestly recommend it to every man to read this book with attention, and to judge for himself of its contents not doubting but the event of the severest scrutiny, if impartial, will be conviction. If he who enters the lists with another at single combat, intimates a wish that his adversary were manacled or deprived of any one advantage common to both

both, he may be fairly pronounced beaten before he begins the attack. And it affords no small pleasure to an intelligent christian to reflect, that whatever discouragements may have been thrown in the way of free inquiry in other countries, it hath little cause for complaint in this. No *index expurgatorius*, no *inquisitory process*, no *anathema ex cathedra*, is to be dreaded in our happy land.

And what has been the effect of this lenity?—Lenity I call it, because how clearly soever the civil and religious rights of mankind may be ascertained and demonstrated, they have often been overawed and restrained by authority. What, I say, has been the effect of the freedom which this country has enjoyed? The pens of infidels in great abundance have been drawn against the scriptures. Every objection that wit or malice could suggest has been brought forward to the view of the world, sometimes in the way of open attack, and sometimes under the insidious form of tenderness if not friendship for this sacred book. But has the bible sustained any real damage from these assaults? It has not. Like a mighty oak it has stood unmoved, suffering nothing from the noisy wind but the mere rustling of its leaves. Yea, the cause of truth has been availed by these attacks. For they have given birth to such defences of christianity, as have effectually removed the doubts of sincere enquirers, and at once reflected honour on their authors, and confusion on their opponents.

ART. XXVII. *Several Discourses on special Subjects, preached before the University of Oxford, and upon other occasions.* By William Parker, D. D. Chaplain in Ordinary to his Majesty, Rector of St. James's Westminster, and F. R. S. 2 Vols. 8vo. 525 pages. Price 7s. in boards. Oxford, Fletcher. London, Rivingtons. 1791.

THE discourses here collected into two volumes have already appeared in print: we have therefore only to announce this republication, and to inform our readers that the subjects of these sermons are as follows:—*The Nature of the Call and Mission to the sacred Ministry: On the Anniversary of the Fire of London: The Expediency of Divine Interpositions: The Mosaic History of the Fall: The Grounds of Submission to Government: The Dangers of Civil Strife: The Benefit of Church Music: The Nature, Evidence, and Importance of Truth: The Intention, Use, and Importance of Academical Education: The Scripture Doctrine of Predestination: The Use and Authority of the Pastoral Office: Motives of Munificence to the distressed Children of the Clergy: The Benefit of communicating Christian Instruction: The Improvement of the Sympathetic Affections.*

ART. XXVIII. *The Perpetuity of Brotherly Love, recommended in a Sermon for the royal Cumberland School, instituted in 1788, to support and educate the Female Orphans, and Daughters of indigent Free and Accepted Masons: preached on Sunday, March 20, 1791,*

1791, at St. Bride's, in Fleet-Street; and published at the Request of the Brethren, and other Gentlemen, acting Stewards at the Anniversary. By the Rev. Weeden Butler, Morning Preacher of Charlotte-Street Chapel, and Chaplain to the Right Hon. Lady Dowager Onslow. 4to. 22 pages. Price 1s. White and Son. 1791.

THERE is a certain species of *tender oratory* which seems in some measure appropriated to charity sermons, in which the preacher without fatiguing the understanding, plays gently upon the affections of his hearers. This Masonic discourse is a tolerable specimen of this kind of eloquence.

ART. XXIX. *A Sermon preached at Fitzroy Chapel, on Sunday, the 2d Day of May, 1790, for the Benefit of the Philanthropic Society; instituted September 1788, for the Prevention of Crimes, and the Reformation of the Criminal Poor.* By the Rev. Robert Anthony Bromley, B. D. Minister of that Chapel, Rector of St. Mildred's, Poultry, and Lecturer of St. John's, Hackney. 4to. 17 p. pr. 1s. Becket, 1790.

THAT excellent institution, the Philanthropic Society, which, founded on the wise and benevolent principle of preventive policy, is established for the purpose of rescuing children from the abodes of infamy and wretchedness, and of rendering them, by proper instruction and discipline, useful members of society, has an able advocate in Mr. Bromley. He states with forcible, but perhaps somewhat too laboured eloquence, the nature and design of this new establishment, and the important advantages, which, as it becomes more generally known and encouraged, it may be expected to produce, both with respect to individuals and to the public.

ART. XXX. *A Sermon preached on Tuesday, September 14th, 1790, in the Parish Church of Coggeshall, Essex, for the Benefit of all the Sunday Schools in that Town.* By John Hallward, A. M. Rector of Milden and Vicar of Afington, Suffolk, Chaplain to the Right Honourable the Countess of Elgin, and formerly Fellow of Worcester College, Oxford. 8vo. 40 pages. Price 1s. Matthews, 1791.

THIS is literally a scriptural sermon, for it abounds in quotations from scripture. The author lays more stress upon faith than upon charity, and, in his zeal for orthodox belief, in a great measure loses sight of the peculiar occasion of his discourse.

ART. XXXI. *A Sermon preached at the opening of St. Peter's Chapel, Swinton, in the Parish of Eccles, Lancashire; on Sunday*

Sunday the 10th of April, 1791. By the Rev. I. Lempriere, B. A. of Pembroke College, Oxford, Master of the Grammar School, Bolton; published at the Request of the Congregation. 4to. 23 pages. pr. 1s. Cadell, 1791.

THE learned author of this discourse gives a sketch of the history of sacred edifices, the treasures which have been expended in raising them, and the reverence which has always been paid to them among Pagans, Jews, and Christians; and concludes with a general harangue on the importance of religious worship.

Mr. Lempriere, whose classical dictionary has been well received, accompanies this sermon with proposals for publishing by subscription a translation of Herodotus, in six volumes, the first of which is in the press.

ART. XXXII. *Paul's Defence before Felix, considered and applied, in a Sermon, preached April 27th, 1791, at the opening of the New Chapel, in George-street, Plymouth Dock.* By Joshua Toulmin, A. M. 8vo. 35 p. pr. 6d. Johnson, 1791.

AFTER explaining the import of Paul's apology for himself, for worshipping God after the way which the Jews called heresy, Mr. Toulmin makes a similar apology for his brethren, who have opened a place of public worship on principles deemed heretical by the established church, as well as by several classes of dissenters. The doctrine of the unity of the divine nature, unincumbered with metaphysical subtleties, he declares to be the basis of their separation; and he maintains, modestly, but firmly, the reasonableness and soundness of the principles on which they proceed. The discourse is plain, and unaffected, and discovers much good sense and candour.

ART. XXXIII. *A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 20th, 1790.* By the Rev. Durand Rhudde, D. D. Rector of Brantham, with East Bergholt and Great Wenham, Suffolk; and Chaplain in Ordinary to his Majesty. To which are added, *Lists of the Nobility, Clergy, and Gentry who have been Stewards for the Feasts of the Sons of the Clergy, together with the Names of the Preachers, and the Sums collected at the Anniversary Meetings since the Year 1721.* 4to. 42 p. pr. 1s. Rivingtons.

A JUDICIOUS and elegant discourse, which, without any of the flashy oratory so often employed on occasions of public charity, powerfully pleads the cause of the fatherless and widows.

ART.

ART. XXXIV. *A Sermon on Faith and Election, preached before the University of Cambridge, Dec. 5th, 1790.* By Thomas Hayter, one of his Majesty's Preachers at White-hall, and Fellow of King's College, Cambridge. 8vo. 25 pages. pr. 1s. Payne, 1791.

THIS sermon, though a laboured composition, has too little either of argument or criticism, to promise any great effect in 'reclaiming persons infatuated by the fatal chimeras of Calvinism.'

ART. XXXV. *On the Abuse of Reason, as applied to the mysterious Doctrines of Revelation. A Sermon, preached at the primary Visitation of the Right Reverend the Lord Bishop of London, held at Colchester, May 17th, 1790.* By Thomas Twining, M.A. Rector of St. Mary's, Colchester, and Chaplain to the Countess Dowager of Clarendon. 4to. 19 p. pr. 1s. Cadell, 1790.

THE errors, respecting the application of reason to the mysterious doctrines of revelation, insisted upon in this discourse are, the presuming to comprehend and explain these doctrines; the rejecting revelation on account of such doctrines as reason cannot comprehend; and the attempting to reduce all its doctrines to philosophical truth. The writer censures, as chargeable with intellectual pride, the *scholastic theologian*, who presumptuously multiplies the mysteries of faith, by drawing them out into explanations equally or more mysterious; the *incredulous philosopher*, who rejects a revelation that accords not with his reason; and the *philosophical Christian*, who reconciles his faith and his understanding, by forcing down the one to a level with the other. He maintains, that where mystery begins, religious enquiry ends, or ought to end; and that he who reduces a speculative theologian to the necessity of distinguishing and defining, however innocently he may seem to be employed, is probably in the event doing considerable harm to religion and to mankind.

It is obvious, that the man, who thinks it expedient to turn himself round on all sides with such prudential maxims as these, leaves himself very little elbow-room for free inquiry.

ART. XXXVI. *A Discourse on Pain: preached at Bath.* By James Fordyce, D. D. 8vo. 64 pages. Price 1s. 6d. Cadell. 1791.

THE public is no stranger to the eloquence and piety of Dr. Fordyce. The author of 'Sermons to Young Women,' and 'Addresses to Young Men,' with other admired specimens of pulpit oratory, will lose no reputation by publishing a discourse,

course, which gives excellent advice respecting the prevention, and the patient endurance of pain, and represents in glowing colours the topics of consolation which religion suggests. The note which prescribes a cure for the cramp, we think, might as well have been omitted.

ART. XXXVII. *The proper Objects of Education in the present State of the World: represented in a Discourse, delivered on Wednesday the 27th of April, 1791, at the Meeting-House in the Old Jewry, London; to the Supporters of the New-College at Hackney.* By Joseph Priestley, LL. D. F. R. S. &c. To which is subjoined a Prayer, delivered at the same time, by Thomas Belsham. 8vo. 52 pages. Price 1s. Johnson. 1791.

DR. PRIESTLEY, in preaching on this, as on other public occasions, has judiciously declined the discussion of any general topic of discourse, in order to leave full scope for reflections and observations peculiarly suitable to the business of the day, and to the exigencies of the times. In addressing the supporters and directors of the New College at Hackney, he freely follows the range of his enlarged views on the subject of education, and points out the objects which ought, at present, principally to engage the attention of preceptors of youth. These, in his opinion are, the forming them for the proper discharge of their duty as members of domestic and civil society, and leading them to an interested attention to general truth, general liberty, and general happiness. The present times, he remarks, call more particularly for speedy and vigorous exertions for the further reformation of the christian church. p. 29.

And 'where' says he, p. 20. 'are youth to be trained in these enlarged and generous principles? Certainly where these principles are at least professedly taught, rather than where they make no part of education at all. When young men are never instructed in the evidence of revelation, and go abroad without any proper knowledge of it, they soon lose the little they learned of their nurses, and return finished, and generally profligate, unbelievers; having had nothing solid to oppose to the ingenuity and the profane jests of the licentious wits they met with, and finding the little religion they had an impediment to the indulgence of their passions.'

Dr. P. urges the liberal support of the Hackney College, as one means of promoting the great work, which he calls *re-christianizing* the world, by supplying it with teachers properly qualified for the purpose. He then breaks forth into a bold prediction of the rapid progress of reformation, both in the religious and civil state of society. We shall close our account of this discourse with the following animated passage on the subject of civil government. p. 29.

'Another and most important circumstance which calls us to attend to the proper education of our youth, is the new light which

is now almost every where bursting out in favour of the civil rights of men, and the great objects and uses of civil government. While so favourable a wind is abroad, let every young mind expand itself, catch the rising gale, and partake of the glorious enthusiasm; the great objects of which are the flourishing state of science, arts, manufactures, and commerce, the extinction of wars, with the calamities incident to mankind from them, the abolishing of all useless distinctions, which were the offspring of a barbarous age, (producing an absurd haughtiness in some, and a base servility in others) and a general release for all such taxes, and burdens of every kind, as the public good does not require. In short, to make government as beneficial, and as little expensive and burdensome, as possible.

‘ Let the liberal youth be every where encouraged to study the nature of government, and attend to every thing that makes nations secure and happy. Whatever regulations have this tendency, are equally for the benefit of the *governors* and the *governed*, because they promote mutual confidence. A tyrant, one who has the property and the lives of his subjects at his own disposal, must ever live in fear of his own, while every man will feel an interest in the preservation, and in the rank, of any person, when they have been taught to consider them as the pledge of their own security and happiness.

‘ Hitherto the great interests of millions have, in most countries, been subject to the caprice of a few, and even the great article of war, and the infinite hazards to which states have been exposed by it, have depended upon those who were solely governed by their private views of interest and ambition. Hence, in almost all histories, we see little more than what has been done by *princes* and *ministers of state*; and it is only from incidental circumstances that we are able to collect what has been thought, or done, by *the people*, what has been the progress of science, of arts, of manufactures, and commerce, by which the real welfare of nations is promoted. In general, while the people have been labouring for themselves, kings and ministers of state have, by their crooked policy, been counteracting them; and yet they have never failed to claim all the merit of what they have not been able to hinder the people from doing for themselves. There are, no doubt, exceptions to this observation; because there have been truly enlightened, and truly patriotic kings and ministers; but they have been few indeed, compared with the numbers of the weak and the selfish.

‘ How glorious has been the example of a neighbouring nation in this respect, by which they have, in a manner, insured peace to themselves and to other nations, at the same time disclaiming all views of conquest, and thereby cutting off almost every possible cause of war? In future history, France must be considered as the first of nations, for their noble declarations on this subject, especially considering how ambitious and warlike that people has heretofore been.’

ART. XXXVIII. *A Letter to Joseph Priestley LL. D. F.R.S. &c. on his Discourse delivered on Wednesday, April 27, 1791, to the Supporters*

Porters of the New College at Hackney. By Samuel Turner; A. M. sm. 8vo. 19 pages. Price 6d. Baldwin. 1791.

THE author of this Letter saves us the trouble of analysing his arguments, by declaring at the outset, that contempt and ridicule are the only weapons by which his adversary ought to be assailed. Of *contempt*, indeed, we find a sufficient quantity: but of *ridicule*, which implies at least some share of wit, the pamphlet is so barren, that we cannot gather up one good stroke for the amusement of our readers.

ART. XXXIX. *An Address delivered at the Interment of the late Rev. Dr. Richard Price, on the 26th of April, 1791.* By Andrew Kippis, D. D. F. R. S. and S. A. 8vo. 27 pages. Price 1s. Cadell. 1791.

WHATEVER impropriety some may perceive, or imagine, in delivering, at the time of interment, an eulogium on the deceased, which enters at large into the particulars of his character, civil and literary, as well as moral and religious, every one who knew Dr. Price, and was capable of discerning his merit, will acknowledge Dr. Kippis's Address on this occasion to have been, not the panegyric of partial friendship, but a portrait drawn from the life. The important objects of Dr. Price's studies, the useful tendency of his literary labours; his vigorous and disinterested exertions for the public good, the enlarged and noble views which animated his conduct, the extensive applause which his political labours obtained, the ability and fidelity with which he discharged his pastoral duty, the piety, modesty, simplicity, gentleness, and benevolence which adorned his personal character, the esteem and affection which his virtues procured him among men, and the foundation which these laid for the consoling expectation of immortality, are the topics of this Address. It is drawn up with the author's usual accuracy; and if it be in any degree deficient in animation, it is at the same time free from the artificial glare of false oratory.

ART. XL. *A Discourse on Occasion of the Death of Dr. Price; delivered at Hackney, on Sunday, May 1, 1790.* By Joseph Priestley, LL. D. F. R. S. 8vo. 45 pages. Price 1s. Johnson. 1791.

THIS discourse is a just tribute of respect to the memory; and a lively delineation of the merit, of a truly great and good man, interspersed with seasonable, important, and, though the occasion was funereal, we may add, cheerful reflections. In sketching the character of Dr. Price, the particulars which Dr. Priestley chiefly insists upon are, the extensive usefulness of his labours, literary, political, and ministerial; his dis-

interested spirit, his piety, his guileless simplicity, his diffidence, humility, and candour. As, in the public eye, the most prominent feature of Dr. Price's character is political, we shall lay before our readers Dr. Priestley's account of his friend in this particular. p. 10.

* It may be considered as an universal truth, that no man can rise to great eminence, without having enemies in proportion to it; and few men have had more of this honourable appendage to real merit than Dr. Price. He long stood the object of reproach and calumny to the interested tools of power, to the prejudiced and to the timid. And on this account some may think it necessary to apologize for his conduct, in the writings to which I now refer, especially as his profession was that of a preacher of the gospel of peace. But I cannot *apologize* for public virtue, and public spirit, in any man. It is universally praise-worthy, and a just subject of encomium.

* Whatever else we be, we are all members of society, and citizens of the world; and as such we are bound to consult the public welfare, as far as we have an opportunity to promote it, which was eminently the case with Dr. Price. His character and his writings gave him access to men in power, and who have influence in public affairs, not only in England, but also in America and in France, not to mention other countries; and his wise counsels were not always without effect. But persons in less conspicuous situations are justifiable, and more than justifiable, for their endeavours to serve the public, be they more or less attended to; and in every *free*, that is, in every equitable and just government, the voice of every man interested in it will be heard, and attended to, in proportion to his interest.

These duties respecting the public need not to interfere with those of a more private nature. Did our deceased friend, notwithstanding his attention to politics, neglect any part of his duty as a minister of the gospel, or a member of society in any other respect? You know that he was ever exemplary in them all. Was the strain of his pulpit discourses ever factious? Did they tend to make you discontented with government, or inflame your passions against those who had the administration of it? You know the contrary. The mild but warm benevolence of his own heart he diffused into yours. It was his business, and delight, on all occasions to inculcate the great duties of piety and resignation to God, and good-will to all men, together with that happy equanimity, which prepares the mind for all events, prosperous or adverse, public or private. You could not, I am confident, leave this place, after attending his services in it, without feeling yourselves more meek and placid, more disposed to forbearance and forgiveness, than to revenge.

* No Christian minister can teach his congregation the whole of their duty, and leave out that class of duties which are owing to society, and the magistrates of it; and *duties* have a necessary connection with *rights*. These, therefore, Dr. Price did not do wrong to explain; and as his own mind was thoroughly enlightened in these respects, I take it for granted that, on proper occasions, he endeavoured to give that light to you, and with that light a proper

per degree of warmth; but as this warmth was ever tempered in his own mind by reason and moderation, it would in that state be communicated to you.

As an Englishman, and one who always felt strongly when he saw clearly, Dr. Price faithfully warned his countrymen of the danger arising from the encreasing weight of the *national debt*, which for a long time seemed to alarm only himself; but which we all now see must work either our reformation, or our ruin.

Dr. Price was also the first, the loudest, and the most incessant, in his cries against that most cruel, unjust, and impolitic war with our brethren across the Atlantic, which terminated, as he foresaw, in the establishment of their liberty, and the doubling of our debt. In all this, was he the enemy of his country, as he was then considered? Nay, was he not its greatest friend?

These consequences of this ever-memorable war, with respect to England and America, Dr. Price foresaw, and foretold; but he did not foresee what has been in a great measure another consequence of that war, and of the establishment of liberty in America. I mean the emancipation of France from their arbitrary government, without war, and by the natural operation only of those burdens which former wars, and former follies and extravagancies, similar to our own, had brought upon them. Living, however, to see this great event, as the friend of mankind, he gloriously exulted in the prospect of the inestimable blessing which must accrue from it to that great nation, and of those which, to his enlarged mind, it opened of the extension of liberty to all Europe, and finally to all mankind. And, as if he had foreseen his own speedy dissolution after these great events, in a discourse which was received with the greatest applause by all the friends of liberty, and for which he incurred the boundless reproach of his enemies, he adopted the song of old Simeon in the gospel, *Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation*. Considering the share which Dr. Price had in these events (with which also he was continually reproached by the friends of arbitrary power) it may be compared to the death of a warrior in the moment of victory.

A short sketch of the life of Dr. Price, with an enumeration of his publications, is subjoined.

M. D.

ART. XLI. *The Death of a great Man improved: A Sermon preached at Bristol, in Consequence of the Decease of the Rev. Richard Price, D. D. F. R. S, &c. &c. who departed this Life April, 19, 1791, in the 68th Year of his Age.* By Thomas Wright. 8vo. 34 pages. Price 6d. Johnson. 1791.

MR. WRIGHT, in this discourse, vindicates Dr. Price's political conduct, and expatiates, with a degree of animation becoming a true friend to liberty, on the great revolutions which have lately taken place in America and France. He also distinctly enumerates and characterizes Dr. Price's metaphysical, theological, and moral writings, and sketches the principal features of his personal character. The sermon is written with great simplicity of language, and breathes an excellent spirit.

ART. XLII. *Letters on the Revolution of France, and on the new Constitution established by the National Assembly: occasioned by the Publications of the Rt. Hon. Edmund Burke, M. P. and Alexander de Calonne, late Minister of State. Illustrated with a Chart of the new Constitution. To which is added, an Appendix, containing original Papers and authentic Documents relative to the Affairs of France. Addressed to Sir John Sinclair, Bart. M. P. By Thomas Christie. Part I. 8vo. 471 pages. pr. 7s. boards. Johnson, 1791.*

WE have already expressed our obligations to Mr. Burke, for calling the attention of the public to this important subject, which has produced so many excellent dissertations on the general principles of government. We have now a fresh obligation to acknowledge, since had it not been for his publication, we should probably never have been presented with this interesting and satisfactory view of the new French constitution. We are also far from agreeing with our author, 'that it would have been better to have delayed giving any account of the French constitution, till it was quite completed.' If this work can be of essential service it is *now*, in removing prejudices, as well as in suggesting improvements. But we hasten to give a sketch of the work, in which we shall endeavour to extract whatever throws new light on the controversy which has arisen, and present our readers with merely the contents of those chapters which describe the French constitution, as it is evident this part of the work will not admit of abridgement.

The 1st letter of Mr. C. consists of introductory observations. Contrary to the ill-digested notions of some people, our author asserts, that it is sometimes even the duty of clergymen to preach political sermons. It is a part of their office to instruct the people in all their duties. The duty of submission to government, is what no clergyman has ever been blamed for inculcating; but unless the measure and limits of this obedience be stated, this will be entirely nugatory. It is also the business of the clergy to explain the scriptures, and *all scripture is given for instruction*, &c. Many political texts occur in scripture, and why should these be left unexplained any more than the others? In most instances too, Mr. C. observes, the morals of the people are either directly or indirectly connected with government. In this we most cordially agree with our author, and only think it necessary to instance the case of LOTTERIES, against which most pernicious mode of taxation it is the peculiar duty of every pious and faithful pastor earnestly to warn and caution his hearers.

Mr. B.'s curious idea of binding posterity by *unalterable* laws, reminds our author of the folly of Aurora in the ancient fable of Tithonus. She asked immortality for her husband, but forgot to ask for him *perpetual youth*. Thus circumstances and occasions
must

must alter so, that eternal laws would be a burthen, unless we could make them eternally *fit*. It is the incapacity of governors, our author remarks, to *discern the signs of the times*, that has occasioned the misfortune of so many princes as we read of in history. The wise and genuine policy of governors is, when they find a number of the wisest and best men complaining of abuses in government, immediately to remove them.

Mr. C. thinks with us, that Mr. B. has materially injured the cause he meant to serve, as he remarks, 'that he has heard more talk about government, more *sedition* in Mr. Burke's sense of the word, since the publication of his book, than ever he heard in all his life before;' and adds, that a sensible man observed to him, 'that Mr. B. might be indicted for writing a libel to *disturb the peace of society*.'

The 2d letter treats of the necessity of a revolution in France. In this he states, that though not many prisoners were found in the great Bastile, yet at the time when it was demolished, Paris contained not fewer than THIRTY-FIVE little Bastiles, or PRIVATE PRISONS, whose EXISTENCE WAS UNKNOWN, and which contained more prisoners than the great prisons of the *Chatelet* and *Palais*.

P. 65. 'What I think was still worse than its tyranny (adds Mr. C.) in the ancient government of France, because the effects of it were still more destructive to morals, was its corruption and its venality. From the highest to the lowest degree of it, all was a system of favouritism, instead of justice. Talents and abilities were nothing without interest, and the skill of flattering others. Books were written *sur l'art de plaire*; that was indeed counted the greatest of all arts. Hence no man reckoned upon success in any case from his *deserts*, but looked to the *favour* he could acquire with the Great. Hence no man trusted to the goodness of his cause, but to the *protection* of some individual more powerful than himself. Hence honour, principle, and manly spirit were destroyed, and the nation became a people of flatterers and hypocrites.'

If the states general had adhered to their ancient form of voting by orders, Mr. C. is firmly of opinion, that the business would have ended in a mere *farce*, since Mr. Calonne himself confesses, that when he proposed a mode of levying taxes equally to the notables, it was repelled because it destroyed their privileges and *exemptions*. Besides, our author adds, the people of France came not to ask or accept *favours* from the nobility, they came to demand their *just rights*. With respect to their adhering in all respects to ancient forms and precedents, Mr. C. remarks:

P. 84. 'The ancient laws which fixed the constitution of the kingdom, if it deserve the name of constitution, were scattered through a thousand volumes, many of them uncertain, many become obsolete; many controverted, limited, or abolished, by *arrets* of council, and other arts of arbitrary power. Mr. Burke would have had the Assembly, like a society of antiquaries, to sit

down and waste half a century in poring over old charters, in examining *precedents*, to form some kind of regular system out of a mass of dust, contradiction, and confusion. This would indeed have been to respect *antiquity*, but at the expence of *utility*. It would have been to reform by ingrafting new principles on an old stock, but it would have ended in no reform at all.'

With regard to the general oppression, Mr. C. states one extraordinary fact: 'The government made the poor man buy salt at three times the price it should have cost, and when he had it, the half of it was earth and dirt.' When the committee recommended a new form of constitution, 'not a voice uttered remonstrance; addresses of approbation, adherence, encomium, poured in from every quarter.'

In the 3d letter, the evils attendant on the French revolution are considered. Our author commences this letter by remarking how greatly the morals of the court had been previously depraved, and consequently the people exasperated, under a government 'where, though women are nominally excluded from the throne, yet the country was really governed by a set of prostitutes.'

P. 121. 'Mr. Burke's accounts of riots, murders, burnings, &c. (he adds) are exaggerated in the highest degree. I do not believe that he intended to deceive the public, but he was imposed upon himself. I went over to Paris immediately after the King's arrival there, and I lived in that city six months, in the middle of the great events then accomplishing, in the most perfect harmony and security. I walked about every-where, mixed with all classes of society, spoke my opinion publicly of every public measure, was abroad at all hours, and never met with injury, nor even experienced alarm. Yet at this time my friends in England were writing almost every post, anxiously enquiring if I was in safety; and our newspapers were filled with stories of dreadful mobs, riots, assassinations, &c. that never existed. It was truly astonishing to me and other strangers who used to meet frequently at the *Café de Chartres*, in the *Palais Royal*, when the English post came in, to read in the newspapers that the streets of Paris were flowing with blood, at a time when the profoundest tranquility reigned over the whole city.'

Mr. C. cites some admirable instances of integrity and virtue in the populace of France:

P. 122. 'Let it be remembered, that at the period when several persons had been put to death in Paris without trial or reckoning, and at that moment when the fury of the populace seemed to have been raised to its highest pitch, one of their number having taken an opportunity of stealing, was instantly detected, and punished upon the spot by his incensed brethren. The same spirit reigned through all. In the great mob at Rouen, while Mr. G—— was in the country, the mob rummaged his house in search of grain; but finding none, they retired without doing any mischief. Miss G—— told me that she had left a few guineas in a drawer, and forgot to take out the key: she had no expectation of
ever

ever seeing them more; but her surprise was great when she came home, found the drawers had been opened, and the money tumbled about, but not a piece missing.

P. 124. 'A gentleman passing the Place de Grieve, offered half a crown to a poor citizen ill-armed, who had assisted him to get through the crowd. "Do you think of this, replied the man?—money to-day is of no use, and you will see it. Who will have this half-crown that the gentleman offers?"—No money, no money, cried out the whole of his companions.'

P. 125. 'At this time, say the electors of Paris, the city was wholly in the power of the people. They might have pillaged, burnt, or ravaged it at pleasure; but nothing of this kind happened! we walked more securely during these dreadful nights, than in the time of the *Spies* and *Satellites* of arbitrary power. There never was a period when Paris was so free of crimes.

'And after the Bastile was taken, it was, say the same persons, an admirable thing, to see the people delivering all they had taken, even to the coined money. The spoils of the Bastile and other houses were all brought to us; gold, silver, diamonds, all were given up. "We are no thieves," said the people, "but good citizens."

P. 128. 'Put together all the number of persons wounded or killed since the beginning of the French revolution, and the amount shall not be found equal to that of their subjects, whom ambitious kings have sacrificed in a *single* battle of an unjust war.'

The principal part of all the violences that were committed, Mr. C. attributes to the intrigues and resistance of the aristocratic faction, and he concludes with this challenge: 'Let any man set to work to draw up a list of those who suffered *guiltless* in the French revolution, and he would, I am sure, be ashamed to publish his catalogue.

Mr. C. is not surprized that the proceedings of the French legislators are misunderstood in England, they are so grossly misrepresented by the entire negligence, or venal and criminal partiality of our newspapers. He concludes this letter by pointing out to the reader some of the best sources of true information. He gives the detail of the French constitution in the succeeding letters, the contents only of which we can present to our readers.

Letter 4th. On the territorial division of the kingdom, administrative assemblies, and national assembly. Letter 5th. On the king, his power, privileges, the regency, royal family, &c. Letter 6th. On the judicial organization.

The appendix contains a translation of a great number of valuable documents and papers, which reflect much light on the transactions of the revolution.

A very ingenious chart, which exhibits at one view all the different branches of the new constitution, accompanies this work, which we heartily recommend to our readers, not as a controversial publication, but as a valuable repository of facts.

The second volume of this work, which we are informed is in the press, will contain letters on the state of the clergy in England. On the proceedings in France respecting the clergy. On the proper character and situation of the clergy in Society. On the alliance between church and state. On the finances, public debt, and taxes of France. On the abolition of monks, and hereditary nobility. On the composition of the national assembly. On the lawyers. On the club *Des Jacobins*. On the consequences of the French revolution to Europe, &c. with a map of France according to the new division of the kingdom.

ART. XLIII. *Letter to the Right Honourable Edmund Burke, on Politics.* By Edward Tatham, D. D. 8vo. 111 pages. Price 2s. Oxford, Fletcher. London, Rivingtons. 1791.

‘Know thyself’ is a maxim very pompously quoted by Dr. Tatham—‘Know thy subject’ is a maxim which we reviewers cannot too sedulously inculcate into authors. It is difficult to ascertain, whether our author be least acquainted with general politics, or the transactions immediately connected with the French Revolution. If therefore Dr. Tatham has, as he boasts, drudged through ‘many a chapter of dusky greek,’ we can only lament that he has drudged to so little purpose; possibly indeed in his rapid career of study the Dr. may have overlooked two very useful books upon these occasions, his *Lexicon* and *Grammar*. If, for instance, Aristotle had really asserted ‘that a state is naturally prior to a private family, or the existence of an individual’—we should have replied that no name, no antiquity can sanction absurdity and contradiction, for he might as well have asserted—‘that a house existed before the bricks of which it is composed!’—But in reality Aristotle has written no such nonsense. He has only asserted ‘that a state is prior in dignity or paramount to private families or individuals, as the whole is necessarily paramount to a part.’ In the same spirit our author takes infinite pains to prove from the Stagyræ ‘that all men are not equal in abilities or capacity.’—But what has this to do with the question of *hereditary superiority*, unless he meant to infer that kings and nobles are born with capacities and intelligence superior to other men? He asserts ‘that their strenuous supporters do not clearly and explicitly inform us what the natural rights of men are;’ whence it is plain that the doctor has never seen the French declaration. He entertains doubts whether men have any natural right or claim to *life*; and as for the word *liberty* he professes not at all to understand it.

Such are the doctrines contained in this pamphlet, which is rather a desultory comment on some passages in the writings of the Drs. Price and Priestley, than a regular treatise on government; but sorry indeed should we be to think that the monarchy

narchy and constitution of England were to be supported by no better arguments, nor to meet with abler defenders than Dr. Tatham.

ART. XLIV. *Reflections on the Revolution in France, by the Right Hon. Edmund Burke, considered; also Observations on Mr. Paine's Pamphlet, intitled, 'The Rights of Man;' with cursory Remarks on the Prospect of a Russian War, and the Canada Bill now pending.* By James Edward Hamilton. 8vo. 145 pages. Price 2s. 6d. Johnson. 1791.

OF all the writers which have appeared upon this voluminous controversy, Mr. Hamilton is the most singular. He professes to have been among the foremost of the democratists till within these two years, when the passing of the *Wool Bill* awaked him from his political delirium! His fortunate stars then directed him to Aristotle's treatise on politics, which he asserts to contain more just notions concerning government than all the books that have been written on the subject for two thousand years! 'Locke, Harrington, Sydney, Machiavel himself merit not the appellation of children when compared with him!' In his rage for novelty moreover Mr. H. discovers that *clearness* and *perspicuity* are the characteristics of his favourite Aristotle.

In conformity to this oracle our author maintains, that no persons have any right to take a share in the government, or trouble themselves about politics, but 'such as *have a sufficiency* to enable them to lead *idle lives*.' As his guide has here forsaken him, however, he finds himself all on a sudden in a curious state of embarrassment: P. 12.

'It may perhaps be asked, who are those persons, which may be said to have a sufficiency to enable them to live without having recourse to bodily labour for their support. Here I profess that Aristotle affords no clue to direct me. Perhaps in that part of his Treatise upon Politics which is lost, this very necessary question had been resolved. If so, as the loss is irreparable, it depends on the moderns to fill up the chasm.'

He determines, however, without hesitation, that no manufacturers, merchants, or people in trade, ought by any means to have any part in the government directly or indirectly.—Whether our house of commons would be improved by being entirely confined to *idle* (which is but another word in our opinion for *vicious* and *profligate*) gentlemen, let our readers determine. This is the great outline of Mr. H's plan of government; and as there is little chance of its being adopted in a trading country, for further particulars we must refer our readers to Mr. H. himself.

ART. XLV. *Letters to Thomas Paine; in Answer to his late Publication on the Rights of Man: shewing his Errors on that Subject, and proving the Fallacy of his Principles as applied to the Government of this Country.* 8vo. 91 pages. Pr. 2s. Miller.

THE author of this pamphlet affects great metaphysical depth and acuteness, in the pursuit of which he seems completely to have wandered out of the road of common sense and plain argument. The only sentence which peculiarly attracted our notice was the author's requiring Mr. Paine to prove the position—'That man must have existed before all sorts of government, tacit or expressed.'

ART. XLVI. *A Short Letter to the Right Hon. Edmund Burke, on his strange Conduct in the House of Commons on Friday last, in which some Observations are made on the Impeachment of the French Revolution.* By a Member of Parliament. 8vo. 25 pages. Pr. 1s. Ridgway. 1791.

THIS gentleman, who assumes the style of a Commoner of Great Britain, asserts, that 'Mr. Fox privately requested Mr. B. not to make any animadversions on the French revolution.' He observes, that Mr. B. himself admitted that the English constitution might be improved, and yet attempted to palliate the oppressions of despotism. He animadverts severely on Mr. B.'s inconsistency in depreciating the French constitution, while he extols that of America, which only differs from it in being more republican.

ART. XLVII. *Lettre familière d'un Whig Anglois, a un Membre de L'Assemblée Nationale de France.*—*A familiar Letter from an English Whig to a Member of the National Assembly of France.* 8vo. 36 pages. Price 1s. Spillsbury. 1791.

THE chief object of this letter is to prove that whiggism maintains a point of equal distance between absolute government and pure democracy; the spaces above and below it are occupied by the two characters of aristocracy, the high and the low. The letter appears to be not ill-written, but the facts and arguments have been so frequently repeated in the course of this controversy, as to render any further account unnecessary.

ART. XLVIII. *Lettre d'un Partisan de la Revolution, &c.*—*Letter from a Democrat Partizan of the Revolution to the French Aristo-Theocrats.* 8vo. 34 pages. Pr. 1s. Stace. 1791.

THE

THE author of this lively little pamphlet represents himself as having been in a state of exile on account of some trifling offence against the former government of France. On his return to his native country he meets with a military chevalier, a priest, and a lawyer, who are averse to the revolution, and whose arguments he refutes in a very spirited and agreeable manner.

D.

ART. XLIX. *Political Speculations, occasioned by the Progress of a Democratic Party in England.* 8vo. 39 pages. Price 1s. Gardner. 1791.

ON perusing the first pages of this pamphlet, we thought that the author was a violent enemy to a melioration of our constitution, more especially when we beheld him assert that 'the natural rights of man and the divine right of governors' were 'equally a senseless and pernicious jargon.'

Towards the conclusion, however, we entirely changed our opinion on reading the following passage:

'For a rational and temperate reform, I shall ever be an earnest advocate. The alarming progress of taxation is, I think, the most serious evil we can complain of, and demands our immediate attention; the extent of corrupt influence, which may be considered in a great measure as the source of this evil, calls loudly for restriction: but on these, and on all other public questions, let us preserve the temper and discretion of men; let us be animated, if you will, with patriotic zeal, but not impelled by the delirious spirit of political fanaticism.'

However controvertible the first quotation may be, the second appears to abound with that moderate, but enlightened, spirit of liberty, which seems at this present moment to influence the sentiments of a large portion of eminent and respectable citizens.

ART. L. *A Review of the Constitution of Great Britain; being the Substance of a Speech delivered in a numerous Assembly on the following Question: 'Is the Petition of Mr. Horne Tooke a Libel on the House of Commons, or a just Statement of public Grievances, arising from an unfair Representation of the People?'* By a Friend to the People. 8vo. 54 p. price 2s. Ridgway. 1791.

THIS is a bold, and sometimes an eloquent and masterly defence of the principles of Mr. Horne Tooke's celebrated petition to the house of commons, or more properly speaking, his attack on the legal and constitutional formation of that branch of the legislature. The author, however, does not confine his observations to the representatives of the people of England, but makes many pointed and severe remarks on the other

other two component parts of the British government. According to him, 'a peer is a sort of political monster, who is born a lawgiver, sucks from his nurse's breast the wisdom of legislation, and comes into parliament to represent himself.' Even majesty itself is not sacred from his satire, as he attacks a great personage for the accumulation of immense wealth, at the time that the people are groaning under the burden of debts, incurred by the folly, the obstinacy, or the rapacity of his ministers. s.

ART. LI. *A second Letter to Dr. Joseph Priestley, occasioned by Mr. Courtenay's Philosophical Reflections on the Revolution in France, &c.* By Solomon De A. R. 8vo. p. 60. pr. 1s. Rivingtons. 1790.

A laugh we always thought a very good thing, provided it be well-timed and well applied. And when our friend *Solomon De A. R.* in his proper Israelitish character, advises the Christian infidel, Dr. Priestley, for the good of his soul, to submit to the ceremony of circumcision, we enjoyed the jest; but now that Solomon is himself become a Christian, and a sound believer too, and therefore is no longer under the law, we can see no propriety in his repeating his Jewish counsel. Not to say, that the jest itself, which perhaps from the first had more indelicacy than wit, is now become stale. Nor does our wag succeed better in his new attempt. The bombardment which he here levels with such fury against Mr. Courtenay, is played off from such a mortar, and with such ammunition, as it would ill become our gravity to name; we can only inform our more learned readers, [the learned are in these cases always privileged persons] that Solomon translates by *J. Courtenay, Esq; M. P. Auctore, J. Courtenay Scutigero Mire Pedente*. This second jest, still more *offensive* than the former, together with another of the same cast, about an electrical drain, runs through the whole performance; from which in the way of serious meaning we learn nothing, but that Mr. Courtenay, in a long course of irony, which was supported with wonderful spirit, now and then ventured to peep from behind his mask; that Solomon himself, though an Oxford man, thinks it sound logic, that because African negroes have been slaves for a hundred years past, they ought to be so for a hundred years to come; and that in speaking of the state of the French peasantry before the revolution, without the help of either major or minor, *concludes*, that the burthen under which they *flagged*, did not *oppress* them.—But we prefer dephlogisticated to inflammable air; and therefore retire, with all speed, from the foul atmosphere of this Jewish Christian's *Crepitationes Infernales*. D. M.

ART.

ART. LII. *Areopagitica: an Essay on the Liberty of the Press. Dedicated to the Right. Hon. Charles James Fox, the Friend of Truth and Liberty.* 8vo. 68 p. price 1s. Deighton. 1791.

THE author of this little tract affirms, that speaking and writing what is true, is nothing more than the exercise of a social right, and that it is a remarkable instance of ignorance or depravity in a legislature, to make laws for the punishment of an acknowledged moral duty. Among other cases of which he takes notice, that of the dean of St. Asaph, and the more recent one, in which Mr. Josiah Dornford distinguished himself as a bold, honest, and upright juryman, are the most conspicuous. After a variety of pertinent remarks, he draws the following conclusions, which, as they tend to elucidate the ideas of one who seems to have paid an uncommon degree of attention to this great and at present popular subject, we shall here transcribe.

‘ 1. The liberty of the press is essential to the freedom of the state. 2. The liberty of the press consists in the legal right of publishing, without restraint or punishment, the TRUTH, upon all occasions. 3. The abuse of the liberty of the press consists in the publication of falsehood. 4. The publication of falsehood, with a mischievous, malicious, seditious, or other evil intent, is a crime which may be denominated libel, or breach of the liberty of the press, deserving punishment. 5. Libels, like other crimes, should be punishable by criminal prosecution, consistent with the principles of a free constitution. 6. Libels, considered as private injuries, should be punishable by civil action. 7. There is no peculiar guilt in the crime of libel, which ought to take away from the criminal the right of trial by his peers or jury. 8. Arbitrary power being incompatible with freedom, the executive power ought not to exercise its authority in the double capacity of judge and jury. 9. The punishment of the offenders should be equal to the offence. 10. To speak, write, and publish the TRUTH, can never be an object of divine, or human punishment, as it cannot be the transgression of laws, founded on principles of practical morality.’

ART. LIII. *Reflections on the Injustice of the British Crown Laws, so far as the same relate to the Punishment of Capital Felonies.* 8vo. 42 p. price 1s. Debrett. 1791.

THESE reflections are written with an intention to expose the absurdities of our penal code; to prove the increase of executions; and to shew that capital punishments are inefficacious for the suppression of those vices, against which they are designed to operate.

ART. LIV. *An Enquiry into the Legality of Capital Punishments, in a Letter to Lord Thurlow.* 8vo. 50 p. price 1s. 6d. Debrett. 1791.

THE author of this pamphlet, who appears to be an enemy to capital punishments, concludes his letter to the keeper of the *king's conscience*, with the following queries: 'Does the sovereign possess any power which has not been delegated to him by society? Does society, as an aggregate body, possess any right which had not previously appertained to the individuals who compose it? Did individuals ever possess the right of abridging the duration of their own lives?'

ART. LV. *Two Letters from Major Scott to George Hardinge, Esq. M. P.* 8vo. 52 p. price 1s. 6d. Stockdale. 1791.

THESE letters are written for the express purpose of refuting certain assertions made by Mr. Hardinge in his letters to the Right Hon. Edmund Burke (see page 91 of our Review for May.) Major Scott also accuses Mr. H. of political inconsistency, in regard to his conduct and opinions respecting Mr. Hastings, and boldly challenges him to a statement of the facts, which have converted him from an admirer into an enemy of that gentleman.

The preface contains many very severe animadversions on the recent behaviour of Mr. Burke, and some apposite quotations, which exhibit that gentleman's present and former opinions in a point of view that reflect but little credit on the uniformity of his conduct.

ART. LVI. *Another Sketch of the Reign of George III. from the Year 1780 to 1790: being an Answer to a Sketch, &c.* 8vo. 104 p. price 2s. 6d. Ridgway. 1791.

THIS pamphlet is written in opposition to the Sketch of the Reign of George III. noticed in our Review for April; but the author does not deduce his proposed history beyond the year 1784; a second part is promised before Christmas, which is intended to comprize the business of the present session of parliament.

ART. LVII. *The Letters of Brutus to certain celebrated political Characters.* 8vo. 92 p. price 2s. 6d. Edinburgh, Stuart, &c. London, Evans. 1791.

THESE letters were first published in a newspaper lately established in the capital of Scotland, under the name of the 'Edinburgh Herald;' and are thought in the advertisement prefixed, to be of such transcendent merit, as not to decline a comparison with those which so conspicuously attracted the attention of the people of South Britain during the administration of the duke of Grafton.

We acknowledge that we have perused them with a considerable degree of pleasure and satisfaction, and should here offer a specimen of the author's language and manner, were not the subjects of which he treats of a temporary and evanescent nature, and such as no longer occupy the attention of the public.

While we are inclined to pay every compliment to the abilities of the author, it may at the same time be necessary to observe, that this northern Junius is, in no respect, equal to his celebrated Prototype.

ART. LVIII. *A comparative Estimate of the Advantages Great Britain would derive from a commercial Alliance with the Ottoman, in Preference to the Russian Empire. Illustrated with numerous Tables, Comments, &c. &c. and containing a Refutation of all the Objections to the Ottoman Alliance.* 8vo. 61 p. Debrett. 1791.

AFTER a 'glance' at the commercial treaties between Great Britain and foreign nations, it is here observed, that a commercial treaty with Turkey, and the possession of an island in the Archipelago, such as Candia, would be an inestimable acquisition to British commerce. From this station it is imagined, that a lucrative trade might be extended to Egypt, the richest parts of Africa, Syria, Turkey, Persia, &c. and that articles from those extensive, luxuriant, and indolent regions, equally essential to our manufactories, to our real wants, and to our luxuries, might be obtained in barter for the staple productions of our own island. Exclusive of the numerous advantages to general commerce, it is here asserted, that were this plan carried into execution, it would be peculiarly beneficial to the East-India Company, by facilitating their intercourse, &c. with their settlements in Asia.

An account of our exports and imports to the Levant, for a series of years, is followed by a statement and commentary upon our trade with the Baltic.

While we agree as to the propriety of extending our commerce to the Levant, we must at the same time object to the policy of any plan, that might endanger our intercourse with Russia, as we cannot but think that it would be unwise to depend on the Ottoman empire, Egypt and the provinces of the Ukraine *usurped* by Russia for 'hemp and flax;' or in case of a deficiency of tallow, that we should wait on the uncertain expectation of its arrival from 'Buenos Ayres.' We willingly agree, however, to the proposition here so properly suggested, of employing our waste and uncultivated lands in the rearing of that plant which is emphatically termed the 'wings and pinions' of our navy, and of all those other articles so necessary to the political independence of the kingdom.

ART.

ART. LIX. *Thoughts on the Canada Bill now depending in Parliament.* 8vo. 50 p. price 1s. 6d. Debrett. 1790.

THIS pamphlet contains a summary of the objections already offered in parliament against the Canada bill. The impolicy of dividing the province into an upper and lower government, and the danger arising from the creation of an hereditary nobility, are strongly and ably insisted on.

‘The habeas corpus and trial by jury to guard their liberties; certain laws to protect their property; and independent judges to administer and protect the laws, were the principal objects that the Canadians solicited by their petitions, and these reasonable and moderate requests have not been fulfilled by the present bill, which we are told holds from British subjects “the full enjoyment of British rights.”’

ART. LX. *New Constitution of the Government of Poland, established by the Revolution the third of May 1791.* 40 pages. Price 1s. 6d. Debrett. 1791.

THE recent revolution in the government of Poland is less splendid, but it is no less surprising than that in France. The voice of reason and philosophy; the spirited and frequent resistance of the parliaments; the intimate connection of the latter kingdom with America, and its vicinity to Great Britain, all operated powerfully and rapidly towards erecting the standard of Gallic liberty; but in Poland, where the human mind was either debased by vassalage, or rendered haughty and insensible by the contemplation of illustrious descent and comparative superiority, such an event was hardly to be looked for during the present century.

It was reserved, however, for the virtues, the abilities, and the genius of Stanislaus Augustus, to give stability to the throne by making it hereditary, to break the spirit of a tyrannical aristocracy, by making them consent to the dismemberment of their own power, and to confer happiness on the great body of the people by granting them a participation in the rights of men and citizens.

This little pamphlet contains neither preface nor advertisement by which we can judge of its authenticity; we have, however, compared several parts of it with a French version, and find them exactly to correspond.

The preamble to the new constitution runs as follows.

‘In the name of God, one in the Holy Trinity! Stanislaus Augustus, by the grace of God, and the will of the nation, King of Poland, Grand Duke of Lithuania, Russia, Prussia, &c. &c.

‘Persuaded that our common fate depends entirely upon establishing and rendering perfect a national constitution; convinced by a long train of experience, of many defects in our government, and willing to profit by the present circumstances of Europe, and
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by the favourable moment which has restored us to ourselves; free from the disgraceful shackles of foreign influence; prizing more than life, and every personal consideration, the political existence, external independence, and internal liberty of the nation, whose care is entrusted to us; desirous moreover to deserve the blessing and gratitude; not only of our contemporaries, but also of future generations; for the sake of the public good, for securing our liberty, and maintaining our kingdom, and our possessions; in order to exert our natural rights with zeal and firmness, we do *solemnly establish the present Constitution*, which we declare wholly inviolable in every part, till such period as shall be prescribed by law when the nation, if it should think fit, and deem it necessary, may alter, by its express will, such articles therein as shall be found inadequate. And this present constitution shall be the standard of all laws and statutes for the future diets.'

By article I. the Roman catholic faith is declared to be the national religion, but the protection of government is held forth to all those of a different faith.

Art. II. regards the equestrian order, to whom it continues "all the pre-eminence and prerogatives of liberty both in public and private life."

Art. III. respects the towns and citizens; the particulars are recited in an express law.

Art. IV. This enacts that all grants and conventions between proprietors and villagers (i. e. lords and vassals) shall be reciprocally binding on *both parties*.

Art. V. In this it is declared, that "all power in civil society is derived from the will of the people;" it also enacts that the government of the Polish nation shall consist, 1. Of a legislative power, which is to reside in the states assembled; 2. Of an executive power which is to be enjoyed by the king and the council of inspection, and 3. Of a judicial power, which is to attach to the jurisdictions already existing, or those to be established.

Art. VI. The organization of the diet, or the legislative power, is here regulated.

Art. VII. and VIII. regard the executive and judicial powers.

Art. IX. X. and XI. contain a variety of decrees concerning a regency, the education of the king's children, and the army of the nation.

This is a publication which will no doubt be eagerly read by every one attentive to the great events that now occupy the attention of the public. s.

ART LXI. *Popular Tales of the Germans*. Translated from the German. In two Volumes. 12mo. 548 Pages. Pr. 6s. sewed. Murray. 1791.

In the introduction to these amusing tales, the following shrewd remarks occur,—p. 6.

Vol. X.

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Tales

Tales handed down from generation to generation, carry with them a strong intrinsic recommendation. The wayward fancy of man is always apt to make an excursion beyond the bounds of the working-day world, and to take its sport in the millenium of possibilities. But this playful disposition is most indulged in the careless infancy of the race. At all ages, however, we are ready enough to quit sober history and dull truth for these frolics of imagination. Frequent repetition supplies the place of writing and record. No country perhaps has suffered these primitive fables to perish, and their preservation is alone a sufficient proof of their bewitching power. The Highland traditions themselves were probably capable of being worked up into agreeable romances, if they had aimed at any thing short of Epic honours. At that moment all their charm vanished. Instead of the turbulent temper, coarse appetites, low cunning, unrestrained ferociousness, and unrelenting vengeance, relieved by those magnanimous achievements, sage reflections, and spirit-stirring sentiments, which, like transient gleams succeeded by sudden squalls, compose the unsettled weather of a savage mind, an endless procession of undistinguishable automatons is marched in the same slow solemn pace, across the unchanging scene. The kingly Fingal and his grenadiers decline from their state as little as the archangel: their gestures, actions, and thoughts, are as stiff and monstrous as the style in which they are described; their passions are too dignified for sympathy; national vanity itself has not been able to endure the tedium produced by such uniform solemnity; and however our indignation may be roused by the alarm of an imposture, to have disgraced a subject capable of affecting the fancy so agreeably, may justly be considered as a much more heinous literary crime, by readers at once sensible of its power, and of the displeasing effect of the necromancer, Macpherson's disenchanting wand.'

Not having seen the original, we cannot determine, whether the work before us is a modern production in imitation of the traditional tales of Germany; or whether, which appears most probable, some popular legends are not the foundation of the fanciful structures. Be that as it may, the reader will find them both entertaining and interesting, though they are not sentimental tales, the fashionable spawn of the present day. Some Cervantic observations occur, and natural descriptions, oftener humorous than pathetic, point out the sagacity of the writer, and blend information with amusement: the most important information, because it unfolds the human heart.

We would particularly recommend *the Progress from Vanity to Vice*, and *the Nymph of the Fountain*, to our female readers: young people would also find the legends concerning *Number-Nip*, the spirit of the mountain, very amusing; the interest excited by simple touches of nature, leaving no romantic taint behind, the imagination opens the understanding instead of leading it astray. We deliver this as a general reflection, in part applicable to these tales, and will venture to affirm, that those writers are particularly useful, who can interest the heart without clouding the understanding.

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We shall subjoin a fragment from one of the legends of Number-Nip. Vol. II. P. 112.

One day, as the spirit lay basking by the hedge of his garden, he espied, walking along in great unconcern, a female figure, whose singularity and accompaniments arrested his whole attention. She had a child at the breast, another rode on her back, a third she led by the hand, and a fourth carried an empty basket with a rake, for she was come for a basket of leaves for her cattle at home. "Truly a mother," thinks Number-Nip, "must be a kind, affectionate creature; see how she drags herself along with her load of four children, and over and above attends to her household business, and all without a murmur: this is in faith buying the raptures of love at an high price!" These reflections put him into great good humour, and he felt an inclination to converse with the traveller. She set down her children upon the turf, and began to strip the leaves from off the bushes, but the little ones, feeling the time pass heavy, began to squall unmercifully. The mother immediately quitted what she was about, played and toyed with the children, took them up in her arms, dandled and tossed them till she had lulled them asleep, and then she returned to her work. Soon after the flies bit the little sleepers, and they began their tune anew: the mother, notwithstanding, shewed no sign of impatience. She ran to the wood to gather black-berries and bilberries; having distributed them among the oldest, she put the youngest to her breast. This maternal method of proceeding delighted the Gnome exceedingly. But the squaller, he that had rode upon his mother's back, was not to be appeased: he was an obstinate capricious child, threw away the bilberries that the affectionate mother gave him, crying all the while as if he had been spitted. This was too much for her patience; so she called out, "Number-Nip; do come, and eat me up this squalling child." That moment the spirit appeared in his collier's shape, and stepping up to the woman, said, "Here am I, what is thy will?" This apparition threw her into great consternation; but, as she was none of your nervous hysterical damsels, she soon collected her spirits; and taking courage, she replied, "I called thee only to still the children, and now they have done crying I have no further occasion for thee, but am, nevertheless, obliged for thy good will." Dost thou not know," returned the Gnome, "that no one takes such a liberty here, without paying dear for his rashness? I will take thee at thy word: give me the child that cried, and I will eat him up; I have not met with such a tender morsel this many a day." On this he stretched out his footy arms towards the infant.

As a brood hen, aware of the hawk hovering high over head in the air, or alarmed at an attack from the wanton spaniel in the court-yard, first warns her chickens by anxious chuckling to retire into the strong hold of the pen, then raises her feathers, spreads her wings, and prepares for an unequal combat with the stronger foe—so our intrepid mother darted her clenched fist, quick as lightning, into the collier's beard, resolutely exclaiming, "Monster! thou shalt first tear the mother's heart out of this body, before thou robbest me of my child!" Number-Nip was not prepared for so

resolute an assault; he started back as if afraid: indeed he had never met with so rough an experiment in the whole course of his study of mankind. "There is no occasion to put thyself in a passion," said he, with a friendly smile, I am no cannibal, as thou imaginest, neither will I do thee or thy children the least harm; but give me the squaller, I have taken a fancy to the brat. I will support him like a lord; he shall be cloathed in silk and fatten; I will bring him up to be a fine fellow, and he shall be able to assist his father and brothers hereafter—Ask me five pounds for him, and thou shalt be paid the money."

"Ha! so the child pleases thee, does he? Aye, truly he is a cherub of a child; I would not sell this boy for all the money upon earth."

"Fool! hast thou not three children besides? Are they not enough to load and plague thee? Thou must labour hard to maintain them, and I see they will not suffer thee to rest by day or by night."

"This is very true—but I am their mother—I must do my duty by them. Children bring sorrow and trouble, but they bring much comfort also."

ART. LXII. *Riley's Historical Pocket Library. In Six Volumes. Consisting of, I. Heathen Mythology. II. Ancient History. III. Grecian History. IV. Roman History. V. History of England. VI. Geography. The whole forming a new moral and comprehensive System of historical Information, for the Amusement and Instruction of the young Nobility, particularly adapted for the Use of Boarding-Schools, and the Perusal of all who wish to acquire a Knowledge of the above important and interesting Subjects. 6 vols. 24°. About 240 pages in each; with many cuts. Price 12s. bound. Sold separately at 2s. each. Riley. 1790.*

A new moral System of Natural History, &c. 2 vols. Pr. 4s. ib.

As we always make a point of reading with particular attention even compilations appropriated to the instruction of children, we have frequently given a fuller account of those productions than they may appear, at a transient glance, to merit, merely to guard parents against books calculated to lead the understanding astray, if they have not a tendency to vitiate the heart. The present volumes, for example, if they had not been intended for the use of children, might have been dismissed in a summary manner; but to counteract a specious title, not finding the execution equal to the plan, we shall notice each volume, and produce specimens to give force to our objections and remarks, after inserting the plan of the work, in the author's own words.

"The first volume, containing the History of the Heathen Gods and Goddesses, Demi-gods, and other fabulous Deities of the Ancients; affords a moral and comprehensive detail of the different
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imaginary

imaginary attributes and idolatrous ceremonies of the pagan world, designed to illustrate the heathen mythology, and facilitate the study of history, poetry, painting, statuary, &c. divested of those unseemly circumstances which have rendered this necessary branch of history so improper for the perusal of young people. With select passages from the classics illustrating each character. The whole reconciled to scripture.'

In this volume we were particularly struck by the absurd endeavour of the author to find the foundation of every poetic reverie in the scriptures. Two or three specimens will point out what we censure, and seem to need no comment, for in our opinion such mistaken zeal tends to render the most sacred subjects ludicrous, if not ridiculous. P. 29, 35, 39.

'By Jupiter, the heathens certainly have described the Supreme Being. His dividing the dominion of the world between himself and his two brothers, is very picturesque of what we are taught to believe respecting the Trinity. The unlimited power with which the pagans have invested him, perfectly agrees with the attribute of omnipotence which our faith assigns to the Creator. His arms being thunder is analagous to God being able to blast mankind with "the breath of his nostrils." And his symbol of the eagle is applicable to the Almighty seeing and knowing all things.'

'The character of Mars in the mythology agrees with that of Joshua in scripture. They were both the chief warriors of the day in which they existed. The partiality which Venus shewed to Mars is similar to that which Rahab shewed to Joshua and his spies. The irresistible power of Mars entirely corresponds with the strength and courage of Joshua. To whatever he opposed himself, he vanquished. And such were the victories of Mars, that he was called the god of war. The salvation of Rahab by this chief warrior of the Jews resembles the return of Venus to heaven. The standing still of the sun and moon when the Amorites were delivered to the house of Israel under the command of Joshua, the heathens have expressed in their description of the gods interesting themselves in the battles which Mars is said to have instigated and patronized.'

'Mercury with the heathens can be no other than the archangel, Michael. They are both the messengers of heaven. His having wings on his arms and feet perfectly accords with the wings with which Michael is described by all our theologists to be invested. His being the author of the harp agrees, likewise, with the celestial harp the archangels of scripture are said to sound at the throne of the Almighty. Mercury, having the conveyance of souls to Elysium and Tartarus, is analagous to what our religion teaches us to believe respecting the conveyance of our souls to the regions of the blessed or the reprobated by Michael, Gabriel and other angels. The other parts of the fable respecting this god, being devised by the romantic minds of the heathens, serve to shew how their religion tended to degrade what was suggested to them with so much purity, piety, and simplicity by the scripture.'

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'The Elements of Ancient History form the second volume; in which every thing memorable is exemplified, in the conduct and character of the most distinguished kings, legislators, warriors, and philosophers, of former times. To which is added, a succinct account of the first peopling, conquest, and of the different possessors of India.'

This biographical history deserves some praise, but it appears to us far too concise to interest young people.

'The Grecian History contains an account of its wars, revolutions, progress in arts and sciences, with the characters of the most distinguished generals, statesmen, and philosophers, from the earliest establishment of the states, until the whole country was subjected to the Roman empire.'

The brevity of this volume makes it rather resemble a chronological compendium than an abridged history; indeed, we scarcely think it possible to render any abridgment shorter than Goldsmith's interesting or useful, unless it were considered merely as a dictionary of facts; and since we possess such a well-written abridgment, the present one appears unnecessary. But, considering the variety of facts which are unavoidably huddled together, these histories are tolerably clear; we only think that if they were written for children, they are above their capacities, and will not catch the attention of young people, who may find more instructive works.

'The Roman History, illustrating the unparalleled and glorious periods of the Roman republic, comprises the fourth volume; the history of which cannot be too much attended to, nor too early inculcated into the minds of youth, especially those of an high rank.'

The foregoing remarks extend to this volume; and we have only to add, that a strain of affectation creeps into the style that renders the histories very inferior to the volumes which we have already alluded to, nor can we recommend them, when such simple elegant histories are within every one's reach. A quotation will point out the sentimental affectation in the style, which we think particularly improper in books intended for schools. Vol. iv. p. 72.

'O ye, to whom youth, beauty, and fortune seem to open the career of happiness, remember, from the fate of Virginia, that the rose-bud, to which a fair morning announces a glorious day, is often blasted before noon! Virginia daily turned her cheerful steps towards the most celebrated school in Rome, unconscious that her modest charms had raised a guilty flame in the breast of Appius Claudius, the chief of the decemviri, who had seen her in her way thither.'

'The English History, biographical and chronological, in which is comprised every important event in the history of England, from the earliest accounts, forms the fifth volume; the utility of which to enforce here would be unnecessary.'

We think this the best compiled history of the whole series, though we are confirmed in our opinion, that such compressed
abridg-

abridgments are only useful to those who are already conversant with the subjects.

‘Geography. The sixth volume contains an account of the different nations, ancient and modern, so far as relates to their situation and climate, their rise and fall, their religion, their customs and manners; including a description of each country, on the respective productions of which, commerce has been established, and society cemented, for the good of mankind.’

This is a useful volume, for both the plan and execution deserve praise. The little prints also have merit, as they give an idea of the appearance of the inhabitants of each place; and the annexed dictionary of universal geography is convenient and ingenious. We could have wished, however, that some common-place national reflections had not been admitted: these vulgar prejudices are particularly conspicuous in the account of England, France and Holland. The reader may form the following quotation from his own judgment. Vol. vi. p. 37.

‘An ingenious writer observes that the French are a gay, sprightly people, seldom dejected by misfortunes, but usually preserve their temper in the lowest circumstances; they are, however, extremely vain, looking on the nations round them as little better than savages. In courtesy and good breeding, as it is called, they seem to exceed other people, but nothing more is meant by all their cringes and flattery, than to recommend themselves to the esteem of the world. They are pretty much strangers to sincerity and real friendship; and though no men submit to adverse fortune with a better grace, or act their parts in low life with more decency, they are intolerably insolent in prosperity, and extremely litigious. The nation is seldom at rest, perpetually invading and insulting their neighbours, and when they have no foreign wars they fall upon one another at home. Under the present establishment of their liberties they might live happily in the enjoyment of the profusions of nature, with which their country abounds, could they curb their licentious turbulence, and submit to that liberal system of laws which are so wisely framed by their national assembly.’

The map is a good one; but for the use of children we should recommend one on the old construction, because the relative size of each country is caught at a glance, and fixes itself in the memory. It would be an arduous task to make children comprehend why the land near the poles is made to appear larger than it really is, and their eye would lead them astray continually, for the mind does not correct the mistakes of the senses till we have made the first step in a science; and general ideas should be forcibly imprinted on the mind before particular modifications, much less abstract ideas, are mentioned.

‘Natural History composes the concluding volumes, treating of quadrupeds, birds, insects and flowers. This engaging subject, much as it is neglected, is, of all others, the most necessary to finish a polite education, imperceptibly, as it softens and humanizes

nizes the mind, while by leading us to this sublime truth, that nothing is created in vain, we obtain, what ought to be the ultimate object of all our pursuits, a knowledge of God, of ourselves, and of the beings he has formed for our use, support, and protection.

Having long been persuaded that the first study of children should be natural history, we highly approve of these volumes, though we could have wished that the introductory account of the butterfly, prefixed to the second volume, and some of the other descriptions, had been written in a simpler style, and that so many affected florid sentiments had not been interspersed through them.

The first volume contains an account of quadrupeds and birds, judiciously selected and systematically arranged. The second volume is confined to insects, rare plants, an introduction to botany and flowers. We were pleased to see order attended to, which has hitherto been too much neglected in books for children; but the descriptions are not always adapted to improve or amuse those who have no previous knowledge of the subject.

Some few of the prints are very well done, and we should instantly have discriminated those executed by the ingenious Mr. Bewick, if his name had not been affixed to them. A few marked with an L deserve to be noticed.

These two concluding volumes and the system of geography are the most useful part of the work.—They are books for children; but the histories are not adapted to any age; and in our opinion such concise accounts, neither calculated to interest nor instruct, only tend to make those children vain, who are brought forward injudiciously, and made to learn things by rote, which they cannot understand or relish, merely to gratify the blind fondness of weak parents. The passions of a man cannot, ought not to be understood by a child; and it may be made a question, whether the temper and moral character are not often spoiled by the vanity that leads parents to wish to exhibit a little man instead of an ingenuous youth. M.

ART. LIII. *Nobility against Clergy; or a Letter to Lord Lansdown upon his Usage of Bishop Barrington, in the House of Lords, on the Question of Mr. Hastings's Impeachment.* 8vo. 21 p. price 1s. Ridgway. 1791.

THIS letter, which is signed Vindex, is an *ironical* defence of the conduct of a right reverend father in God, for having disclaimed all obligation to that friendly hand which helped him to the mitre. S.

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ROYAL ACADEMY OF SCIENCES, AT TURIN.

Desirous of executing the charge given it by the king, of improving the art of dying, the academy proposes the following question for a prize of 40l.

To point out the most easy and economical method of extracting from wood, or any other indigenous plant, blue fœculæ, which may be advantageously employed in dying instead of indigo.

The papers, written in Latin, Italian, or French, must be sent before the end of the year 1792 to Count Felix St. Martin de la Mothe, secretary to the committee of dying. The prize will not be adjudged till the academy has had time for proving the processes. To facilitate the task of those who wish to make experiments, the academy has published a pamphlet entitled *Notizie publicate per Ordine della Reale Accademia delle Scienze di Torino, relative al Quesito dalla Medesima proposto, &c.*

ART. II. ROYAL SOCIETY OF MEDICINE, AT PARIS.

March 15. The prize for the question on chronic inflammation, [see our Rev. Vol. V. p. 498] was adjudged to Dr. Pujol, of Castres, and the *accessit* to Dr. Pagès, of Alais, in Languedoc. Small gold medals were bestowed on Mr. Didelot, of Remiremont, Mr. Guyton, of Autun, and Mr. Bertin, of Rozoy, for medico-topographical descriptions of different places. Honourable mention was made of some other papers of a similar nature.

None of the papers sent on the question respecting *pus*, [see our Rev. Vol. II. p. 238] having fulfilled the intentions of the society, it is again proposed. The memoirs must be sent before the first of December, 1792.

The society has already proposed several questions on the analysis of different animal humours, as the blood, milk, gastric juice, and pus, and the application of the knowledge thence arising to the treatment of diseases; and, as a continuation of these researches, wishes to call the attention of physicians to the nature and alterations of the insensible perspiration. In consequence it proposes the following question.

To determine, by accurate experiments, the nature of the humour which is evacuated by insensible perspiration: the influence of the atmosphere on that evacuation: and whether the quantity of the secretion bear any proportion to the movements of circulation and respiration.

The nature of the insensible perspiration is not to be determined without comparing it with the urine, with which it is already known to have a considerable analogy. Modern chemists have found, that the perspirable matter is acid. Were this opinion confirmed by experience, great light would be thereby thrown on the knowledge of the diseases

diseases produced by its suppression. The air of the atmosphere influences this secretion, either as a solvent, or as exerting a pressure greatly varying in degree. Its influence ought to be considered in each point of view. The latest experiments made on respiration indicate a relation betwixt it and the circulation of the blood, and also between both and insensible perspiration. On this correspondence, this connexion of the most interesting phenomena of the animal economy, the society desires, that the art of medicine should receive light. When these preliminary questions are decided, the society will propose others, relative to the treatment of the different diseases produced by the various alterations of this secretion.

The papers must be sent, before the first of May, 1792, post-free, to Mr. Vicq-D'azyr, rue de Tournon, No. 13. The prize is 600 l. [25l.]

Before the breaking up of the assembly, the following papers were read: remarks on the stomach and aliment, by Mr. Daubenton: on the advantages of establishing the use of medical electricity in hospitals, by Mr. Mauduyt: on the use of antispasmodics and sedatives in intermittent fevers, by Mr. Coquereau: on the influence of the river of Bievre on the health of the inhabitants of the section of the Gobelins, by Mr. Hallé: and an elogy of Dr. Franklin, by Mr. Vicq-D'azyr.

THEOLOGY.

ART. III. Gottingen. *Theologische Abhandlungen, &c.* Theological Essays: by Werner C. L. Ziegler. Vol. I. 8vo. 376 pages. 1791.

The performance of our author's promise, to impart to the learned world the subjects of his studies, and the manner in which he has pursued them, will not injure his reputation, if we may judge from this specimen, which leads us to expect much from him in theology, particularly with respect to history and criticism. Of the three tracts here given, the first is on natural religion: the second, an examination of the history of the doctrine of the Holy Ghost, from the earliest times of the church to the council of Florence: the third, a commentary on the book of Judges. *Jen. Allg. Lit. Zeit.*

ART. IV. Augsb. *P. Beda Mayrs Vertheidigung der natürlichen, christlichen, und katholischen Religion, &c.* A Defence of natural Religion, Christianity, and Catholicism, adapted to the present Times: by B. Mayr, Benedictine. Vol. I. Defence of natural, and Introduction to revealed Religion. Vol. II. Part I. II. Defence of Christianity. Vol. III. Defence of the Catholic Church, with an Appendix on the Possibility of an Union between it and the Evangelical-Lutheran. 8vo. 2726 p. 1787-9.

If this work fail of obtaining its grand purpose, an union of the churches, of which there can be little doubt, yet it may be of no inconsiderable service, as tending to produce many salutary reforms in the dogmas of catholicism. The first and second volumes contain nothing new, but are a selection of some of the best arguments in defence of natural and revealed religion. The third is the most important. In it the author endeavours to show the necessity of a living infallible judge in matters of faith, the existence of such a judge, the infallibility of that judge proved from reason, and from revelation,

tion, and which church is the infallible one. He then proceeds to ascertain the limits of this infallibility, which he confines to such doctrines as are indispensably necessary to salvation, or immediately founded on revelation. Whatever the church may deem conducive to salvation its members may receive as a matter of faith; or they may reject it, unless the church convince their reason, that it is actually revealed in the scriptures, or indispensably necessary. In the appendix, Mr. M. endeavours to explain the distinguishing doctrines of the catholic church in such a way as to render them admissible to protestants, but not obligatory on them.

Jen. Allg. Lit. Zeit.

ECCLESIASTICAL HISTORY.

ART. V. Leipzig. *Geschichte der Entstehung, der Veränderungen, und der Bildung unsers protestantischen Lehrbegriffs, &c.* History of the Origin, Alterations, and Formation of our Protestant Doctrine, from the Beginning of the Reformation to the Introduction of the Form of Concord. Vol. III. Part II. 544 p. 1789.

The third volume of this valuable work, which does so much honour to the industry and abilities of its author, who has now avowed himself to be Dr. Planck, of Gottingen, begins with the year 1531, and ends with 1555. We scarcely know in what part of history the writer deserves most praise: not a single subject in this volume is handled without new light being thrown on it, or without a more accurate examination of documents, and a closer development of circumstances, than we find in other historians of this period, whose mistakes are here corrected. One remark, however, we must make: this volume is more a political history of protestantism, than a history of its doctrines; probably Dr. P. means to treat more fully of the variations of these, when he comes to those disputes, which did not fully break out till after Luther's death, though their seeds were sown long before.

Jen. Allg. Lit. Zeit.

ART. VI. Gießen. *Biographische Nachrichten aus dem xvi Jahrhundert, &c.* Biographical Accounts of the xvth Century: by J. Herm. Steubing. 8vo. 230 p. 1790.

We have read with pleasure this history of men by whom the reformation was begun and completed in Nassau, which does much credit to its able and industrious author.

Jen. Allg. Lit. Zeit.

M E D I C I N E.

ART. VII. Strasburg and Winterthur. *Versuch über das Wechselfieber, &c.* Essay on the Intermittent Fever, and its Cure by Means of the Peruvian Bark: by Fred. W. von Hoven, M. D. &c. 8vo. Part I. 380 p. 1789.

Mr. von H. gives us here a new theory of intermittent fever. He supposes, with Platner, that the human body is an organ endowed with the senses of feeling and taste; and that it is affected by the febrile matter, as the stomach is by nauseating substances. He supposes, that every febrile leaven does not equally affect all the organs: the effluvia of marshes, for instance, affect only the organs of digestion, or excite periodical fever only, because those organs exert their activity only periodically. The organs primarily affected communi-

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cate the disagreeable impression, by sympathy, to the other organs, and, in succession, to the mind. The essence of fever, then, consists in an expulsive motion of the animal nature, excited by the mind; or in an animal *nifus*, of the intestine kind, to free nature from the matter which offends it. The matter of intermittent fever is marsh miasma introduced into the body, and its type depends on the quantity of the cause, and the irritability of the nervous system. Mr. von H. adds a description of intermittent fever, its varieties, occasional and predisponent causes; and an account of the material cause of intermittents, its nature, mode of action, &c.

Mr. Grunwald, *Journ. de Méd.*

ART. VIII. Lemgo. *Trampels Beobachtungen und Erfahrungen medicinischen und chirurgischen Inhalts, &c.* Medical and surgical Observations and Experiments: by J. E. Trampel, M. D. Vol. I. On the Gout, and some Remedies proper for that Disease. 8vo. 144 p. with one plate. Vol. II. Continuation of Remarks on the Gout, with other Cases. 64 p. and four plates. 1789.

In the first volume, Dr. T. confines himself chiefly to the different remedies most in use against the gout. At the head of these he places chalybeate waters: but they must not be employed whilst there is any danger of reproducing the arthritic fever. The bark acts in a similar manner: its use, however, is indispensable as soon as a crisis has taken place. Neither is it always necessary to wait till the urine becomes clear, and the fetid sweats are vanished; for these appearances often arise from the debility remaining after the arthritic fever, which, if left to nature alone, not unfrequently degenerates into phthisis. The doctor next observes, that when striking symptoms of different diseases occur in those who are subject to gout, the remedies adapted to such diseases must be applied, without paying any attention to the supposed presence of an arthritic leaven. In spasmodic colics, for instance, frequently considered as forerunners of the gout, opium is absolutely necessary; and indeed, on such occasions, assists nature in depositing the peccant matter on the extremities. At the same time we must be cautious against administering it injudiciously, as it is capable of doing much mischief.

In the second volume, Dr. T. mentions a remedy which, he says, never fails to promote the arthritic fever, and co-operate with nature in producing a crisis. He puts two ounces of vitriolic æther, and twenty-five grains of phosphorus, in a phial, to the neck of which he lutes another of sufficient capacity. The phial being put into a vessel of water, heated gradually, the phosphorus dissolves. When cold, the menstruum will not suspend more than fifteen grains of the phosphorus. Of this solution he gives ten drops, or upwards, three times a day. It increases the secretion of urine, and relieves the joints. With respect to the causes of the chronic gout, Mr. T. considers them all as debilitating, yet that they would not produce that disease, were there not in the habit a certain disposition to it, natural or acquired. He is also inclined to imagine, that the phosphoric acid is in some measure conducive to the disease. Six cases of arthritis are subjoined.

The miscellaneous observations in the second volume are: on the cure of the bite of a mad dog by vitriolated quicksilver. On the
use

use of caustic volatile alkali in fordid ulcers. On a peculiar lethargy subsequent to spasms. Method of restoring the use of the legs to those who have lost it by the violence of spasms. Cautions against the use of the *poudre cosmique* in ulcers of the legs. Instance of a cure of glairy urine by an ulcer in the perineum. On the utility of *elixir proprietatis sine acido* against the jaundice. Observations on tetters. Remarks on the palsy of the lower extremities. On the use of nitre joined with magnesia in coughs occasioned by cold, purulent ophthalmias, and obstinate gonorrhœas. On mineral waters.

Mr. Grunwald. *Journ. de Méd.*

ART. IX. Jena. *Dissertatio medica de Lyfimachia purpurea—Virtute medicinali, &c.* A medical Dissertation on the not doubtful Virtues of the Lyfimachia Purpurea, or Lythrum Salicaria, Lin. By J. Scherbius, M. D. 4to. 34 p. with a plate. 1790.

After a complete description of the *lyfimachia purpurea* , its chemical analysis, and various preparations, and an enumeration of the authors who have employed and treated of it, Dr. S. proceeds to its virtues. It appears to be astringent and sedative, and he recommends it in many diseases, but particularly in diarrhœa and dysentery. Mr. Gruner has prescribed it with success in a case of obstinate hientery, which was considered as desperate. Mr. Willemet. *Journ. de Méd.*

ART. X. Gratz. *J. Ernst Gredings sämtliche medicinische Schriften, &c.* J. E. Greding's medical Essays, collected and published by C. W. Greding, M. D. Vol. I. 8vo. 400 p. price 1 r. [3s. 6d.] 1790.

The value of Dr. G's essays are well known, a collection of them, therefore, cannot be unacceptable. The subjects of those in the present volume are: observations on the virtues of the extracts of henbane and thorn-apple, sulphurated copper, deadly nightshade, and white hellebore, in melancholy, epilepsy, and jaundice; on blue wolfsbane; on the effects of hemlock in cancer; on the origin and seat of the hydrocele; and aphorisms on melancholy, and various diseases connected with it. Dr. G.'s remarks are by no means favourable to the deleterious medicines abovementioned. The editor has prefixed a life of his late uncle.

Journ. de Médecine, and Jen. Allg. Lit. Zeit.

ART. XI. Memmingen. *Bemerkungen und Untersuchungen über den Gebrauch der Dampfbäder, &c.* Remarks and Inquiries into the Use of Vapour Baths in different Countries, and particularly in Russia, translated from the Russian. Small 8vo. 160 p. 1789.

In 1780, the late Mr. Sanchez inserted, in the Petersburg Journal, a copious abstract of a treatise he had composed on vapour baths, which abstract is here translated. The Russian vapour bath consists of a single chamber, in which is a stove. In the middle of the stove is a hole, which is filled with pebbles, and on these, when heated, cold water is thrown. This water is converted into vapour, with which the room is filled. The persons bathing repose on benches, whilst the vapour, with which the naked body is surrounded, warms the air inspired, opens the pores, quickens the circulation, and facilitates respiration. A sweat breaks out, and a delightful calm is felt through

through all the limbs, which gradually induces a quiet sleep. If the patient's head be affected, or respiration impeded, fresh water is thrown on the pebbles, which instantly relieves. When the perspiration has been kept up a sufficient time, the patient is washed with soap and a tuft of birch. After that, warm water is repeatedly poured over the body, from head to foot, and then cold. Some, immediately after being washed with the soap, plunge themselves into an adjoining river.

Mr. Grunwald. *Journ. de Méd.*

S U R G E R Y.

ART. XII. Rome. *La Chirurgia instantanea, &c.* Extemporaneous Surgery, including also juridical: by T. Marie Celoni, Prof. of Anat. and Surg. &c. Vol. I. 8vo. 1789.

Aware how necessary it is, that every practitioner should be well instructed concerning what he ought to do in cases requiring immediate assistance, Mr. C. has compiled the present useful work, distinguishable for its method, clearness, and the soundness of its doctrine. As connected with this subject, he has added remarks on examinations, and reports of cases on which legal decisions may depend. This volume relates to wounds, fractures, and luxations: a second will conclude the work.

Es. lett. di Roma, and Journ. de Méd.

ART. XIII. Paris. *Discours sur l'Influence de l'Hygiène dans la Cure des Maladies chirurgicales, &c.* Discourse on the Influence of Hygiene in the Cure of surgical Diseases, delivered in the Amphitheatre of the Surgical Schools, May 12, 1790, by Mr. P. Sue, Prof. royal of Therapeutics, Surgeon of the Municipality, Member of several Academies, &c. 8vo. 59 p. 1790.

In this pamphlet, after a cursory view of the origin of surgery, Mr. S. inquires how far the use of the non-naturals may contribute to the cure of external diseases. The article relative to the curative influence of the passions is particularly interesting.

L'Esprit des Journaux.

ART. XIV. Strasburg. *Cours de Chirurgie-pratique sur la Maladie Venerienne, &c.* A Course of practical Surgery on the Venereal Disease, for the Use of Pupils in Surgery: by C. A. Lombard, First Surgeon-major of the Military Hospital at Strasburg, Member of several Academies, &c. Part I. 8vo. 358 p. price 3 l. [2s. 6d.] 1790.

This work merits a distinguished rank amongst the numerous treatises on the venereal disease. The preliminary discourse contains an account of the general conduct of soldiers in hospitals, and their great irregularity. In the first section Mr. L. notices some remedies published as specifics against the disease: amongst which are Keyser's pills, solution of sublimate, Royer's antivenereal clysters, Baumé's sublimate baths, Affecteur's antisiphylitic rob, the volatile alkali, Besnard's vegetable soap, calomel administered in Clare's method, opium, saponaria, Pressavin's antivenereal liquor, the anti-siphylitic syrup, Plenck's gummy mercurial, frictions with sublimate in Mr. de Jean's manner, Bru's tonic cakes, and Godernaud's powder. The effects of the latter Mr. L. was directed by government to examine, and he has found it, by numerous and careful experiments, to be both

both dangerous and inefficacious. Mr. L. then proceeds to the different effects of the virus on different constitutions: the precautions to be taken during the cure, and previous to it: the mode of administering mercury in frictions, and its effects: the theory of salivation, its causes, and inconveniencies, with the most proper modes of preventing or restraining it, and the care required in treating the consequent ulcers of the mouth: regimen: injections: and the effects of exercise and rest in the cure of venereal complaints.

Mr. Willemet. Journ. de Médecine.

C H E M I S T R Y.

ART. XV. *De la Combustion, &c.* On Combustion: by J. C. Delametherie. *Journal de Physique.*

A mistake of Mr. D. owing to his imperfect acquaintance with the English language, and noticed by Mr. Berthollet, led him to this subject. In his remarks on it he advances some objections to the new theory, the principal of which are, that pure air in a non-elastic state produces the same effect in combustion as pure air in an elastic state; that pure air loses its elastic state without giving out light, or a certain quantity of heat; and that other elastic fluids, which owe their state to the same principle as vital air, the *caloric* of the neologists, never afford light and heat when they lose that principle: whence he infers, that the light and heat apparent in combustion are not produced by the *caloric* of the pure air; and must be referred to some substance existing in the combustible body, namely, the inflammable principle, or phlogiston.

ART. XVI. *Berlin.* A Translation of Nicholson's First Principles of Chemistry, by prof. Sprengel, is just published here, with notes and additions by Dr. Hermbstädt. *Jen. Allg. Zeit.*

NATURAL KNOWLEDGE.

ART. XVII. *Lettre de M. Luc sur les Os Fossiles, &c.* Letter from Mr. de Luc on Fossil Bones, and the last Operations of the ancient Sea. *Journ. de Physique.*

After a recapitulatory view of the revolutions of our earth already mentioned, Mr. de L. proceeds to the sixth period, or that in which the last operations of the sea on our continents took place. The most striking phenomena of that period are quantities of fossil bones in the caverns of mountains, and sandy plains. Most of the bones appear, on a narrow examination, to be those of marine animals; and as they are incruited in stalactites, they must have been deposited in places from which the sea had retired. Marine animals are known to retire to caverns near our coasts, and we may presume these did the same; whence we may infer, that the summits of our mountains had at this time begun to emerge from the ancient sea, and form islands, and that by this sea the sand was deposited on our plains which it then covered. To the formation of this sand no other cause hitherto assigned appears adequate, and the shells found in it confirm the opinion. This sand includes those remains of marine animals, and of terrestrial productions most nearly approaching those that at present exist, whence it appears to be the last deposit of the ancient sea, and that the time when it took place was at no immense distance

distance from the present ; which idea is strengthened by the state of many of the fossil bones, and the circumstance of some of them being but partially covered with stalactites, with which the caverns are not stopped up, notwithstanding the celerity with which it is generated.

EXPERIMENTAL PHILOSOPHY.

ART. XVIII. Paris. *Mémoire sur la Force expansive de la Vapeur de l'Eau, &c.* Memoir on the expansive Force of the Vapour of Water, read at the Royal Academy of Sciences, by Mr. de Bétancourt. 4to. 38 p. with plates.

The chev. de B. has a new claim to our thanks for his accurate and successful experiments on the expansive force of the vapour of water at different degrees of heat. These experiments throw new light on the steam engine; the ingenious application made of them by the author will render his inquiries useful in other branches of science; and the results of his theory and experiments are consonant to each other.

The apparatus of Mr. de B. consists of a copper caldron hermetically sealed, into which is introduced a thermometer, and a siphon containing quicksilver for the purpose of measuring the pressure of the vapour corresponding to each degree of the thermometer. A vacuum being made in the superior part, the chev. proceeded gradually to his experiments, first making the thermometer descend to the freezing point, then applying fire to it, and so regulating its progress, that the quicksilver ascended through each degree of the thermometer in the space of one minute. By putting different quantities of water in the vessel he made several experiments, from all which it followed, 1. that vapour has the same degree of heat as the water from which it is disengaged: 2. that the pressure of the air and of vapour influence in the same manner the degrees of heat that water can receive at a determinate pressure: 3. that the same pressure must always answer to the same temperature, and *vice versa*, whatever be the capacity of the vessel in which the experiment is made. From these important consequences Mr. de B. deduces some valuable practical observations. He explains the manner in which the steam engine has greater power in winter than in summer: in the former, the water of the condenser, being more cold, is not so much heated by the contact of the vapour, which also remaining at a lower temperature opposes so much less force to that of the vapour which impels the piston in an opposite direction. Mr. de B. comparing the mean result of his experiments with that of Mr. de Luc's on the heat of boiling water on mountains, finds the greatest difference two-thirds of a degree of Reaumur's thermometer, and that at a height at which the atmosphere loses a third of its weight: hence, with instruments constructed in the same manner, the altitudes of mountains may be measured by means of the thermometer plunged in boiling water as accurately, or perhaps even more so than with the barometer. Another use our author makes of his experiments is the application of them to the graduation of thermometers, so that they may be comparable with one another, whatever were the pressure of the atmosphere on the water into which they were plunged to ascertain the two points for dividing their scales. Having substituted spirit of wine instead of water in his apparatus, Mr. de B. found, that its expansive force was

to that of water as seven to three. This is worthy the notice of those who seek to improve steam-engines; and Mr. de B. supposes, that, even in the present state of our knowledge, spirit of wine may be employed to produce a greater effect without increasing the expence. The tables containing the results of the experiments on the expansive force of the vapour of water and of spirit of wine, from zero to 98°, occupy four pages. *Mr. de la Lande. Journal des Sçavans.*

M I N E R A L O G Y.

ART. XIX. Naples. *Saggio di Litologia Vesuviana, &c.* Essay on the Lithology of Mount Vesuvius: by Cav. Jos. Gioeni. 8vo. 302 p. 1790.

After more than two hundred works published on Vesuvius, we have at length one that does honour to Italy, as it is written with method, and in the true language of science. In the introductory part, after a comparison of the three kingdoms, the chev. hesitates not to advance, that the mineral affords the most wonderful and most useful subjects. Amongst the arts, mineralogy ought to take the precedence, as all the rest have been indebted for their success to the products of the mine. After this part follows a descriptive catalogue of all the productions collected by the author in his different visits of the mountain, arranged according to their classes, genera, species, and varieties.

Mr. G. promises us a larger work on the natural history of Etna, and informs us, that ab. Fortis and ab. Breislak are each about to publish a work on the alum mines of Naples.

Giornale enciclopedico d'Italia.

ART. XX. Weimar. The third volume of Voigt's Mineralogical Essays [see our Rev. Vol. VI. p. 479] will be published soon after Whitsuntide. For the convenience of those who do not purchase this work, one of the essays contained in it will be published separately, under the title of *Geologischer Versuch über die Bildung der Thäler durch Ströme*, "a Geological Essay on the Formation of Valleys by Streams of Water." *Jen. Allg. Lit. Zeit.*

ART. XXI. Leipzig. Mr. J. Gottlob Geisler, who has been many years forming a collection of minerals, to which end he has purchased several cabinets of men of science, and selected from them the best pieces, is now willing to dispose of his collection. It consists of 4742 pieces, the descriptive catalogue of which fills 160 sheets in manuscript. The smaller pieces are regularly arranged in drawers, the larger are in separate boxes. He has also two smaller collections to dispose of, one consisting of 1034 pieces, the other of 700.

Jen. Allg. Lit. Zeit.

M A T H E M A T I C S.

ART. XXII. Verona. *Methode pour calculer les Longitudes geographiques, &c.* Method of calculating geographical Longitudes from the Observation of Eclipses of the Sun, or Occultations of the Stars: by Mr. Cagnoli. 8vo. 28 p. 1789.

This work obtained the prize from the Danish Academy of Sciences. The most valuable circumstance in Mr. C.'s method, in our opinion,

opinion, is the rendering it unnecessary to correct the parallax for the spheroid.

Jen. Allg. Lit. Zeit.

ART. XXIII. Verona. *Principi di Geografia Astronomico-geometrica, &c.* Astronomico-geometrical Principles of Geography: by Antoni-Mario Lorgna, President of the Italian Society, Member of the Royal Societies of London, Petersburg, Berlin, Turin, &c. 8vo. 108 p. with plates. 1789.

Mr. L. one of the most able and industrious geometricians we have, after having applied transcendental analysis to many important objects in physics, has made a new application of it to geographical maps; laying aside the common projections, to find in pure geometry a method of representing on a plane the true situation of places, with respect to the meridian and equator, which had not yet been done. Mr. L.'s formulæ are general, and applicable to any figure in which the earth may be supposed to revolve; and the simplicity and accuracy of his methods deserve the attention of the learned.

Journal des Sçavans.

G E O G R A P H Y.

ART. XXIV. Lausanne, &c. Mr. Descombes has completed his *Universal Geography* [see p. 115 of this vol.] with an account of America, in one volume of 408 p.

ART. XXV. Leipzig. *Oryctographia Carniolica, oder physikalische Beschreibung, &c.* O. C. or a physical Description of the Duchy of Krain, Istria, and Part of the neighbouring Country. Vol. IV. 4to. 91 p. with an index. 1789.

This volume, which concludes the work, relates principally to Croatia, a country that affords little interesting to the mineralogist. We find, however, some important corrections of geographical errors, with occasional accounts of the manners, dresses, and character of the people. The cataract of the Szluinchiefza, described in it, forms a very singular appearance. It is of considerable breadth, bordered by perpendicular rocks from 60 to 90 feet high, and on various rocks rising in the midst of it are near forty small Turkish mills, most of which are surrounded by bushes and herbage. Formerly there were more than a hundred of these. Each volume is ornamented with neat maps and plates. The author is Mr. Hacquet.

Jen. Allg. Lit. Zeit.

ART. XXVI. Nuremberg. Mannert's Geography of the Greeks and Romans [see our Rev. Vol. II. p. 374], Vol. II. Part I. published in 1789, contains an account of all the Romans knew of the country called by them Transalpine Gaul.

Jen. Allg. Lit. Zeit.

A G R I C U L T U R E.

ART. XXVII. Paris. *Ma Chaumiere, &c.* My Cottage: by Mr. Chalumeau. 8vo. 371 p. 1790.

This work contains many observations that may be useful to the cultivator, particularly where there is land left untilld on account of being covered with stones. A remark already made by others is confirmed by Mr. C. Lands covered with stones, which bore good crops,

crops, gave very bad ones when the stones were removed, and good ones again when they were replaced. It appears, that they were much exposed to the mid-day sun, the heat of which was prevented from penetrating the soil so easily by the stones, which also served to retain the humidity.

L'Esprit des Journaux.

POLITICAL OECONOMY.

ART. XXVIII. Paris. *Observations de la Société Royale d'Agriculture, sur l'Uniformité des Poids & Mesures, &c.* Observations on the Uniformity of Weights and Measures, by the Royal Society of Agriculture, drawn up by Messrs. Abeille and Tillet, Members of the Society. 8vo. 125 p. 1790.

This is a learned exposition of the difficulties attending the formation of an universal standard by means of the length of the pendulum, the practicability of which the society suspects, and recommends instead of it a reform of the present Paris measure.

Mr. de Vozelle. Journ. des Sçavans.

ART. XXIX. *Rapport fait à l'Assemblée Nationale, &c.* Report made to the National Assembly, by Mr. de Boufflers, in the Name of the Committee of Agriculture and Commerce, on Thursday Evening, Dec. 30, 1790, on the Property of Authors of new Discoveries and Inventions in every Branch of Industry, printed by Order of the National Assembly. 1791.

The design of this report is to show, that a man has a just claim to property arising from invention, and that to ensure a man certain emoluments from whatever he may invent is advantageous to society, as it will stimulate men to useful inventions. One part of it is addressed to the labouring class of people in France, for the purpose of eradicating a common prejudice, being intended to convince them, that whatever abridges manual labour will produce employment for a greater number of workmen, by increasing the consumption of the manufacture. Sir Rich. Arkwright's cotton machine and its effects are adduced in proof of this.

Année Littéraire.

ART. XXX. *Constitutions des principaux Etats de l'Europe, &c.* The Constitutions of the principal States of Europe, and of the United States of America: by Mr. de Lacroix, Prof. of Public Right at the Lyceum. 2 vols. 8vo. 1003 p. price sewed 8l. [6s. 8d.] 1791.

In this work Mr. L. examines the constitutions of the ancient as well as modern states of Europe, viewing them historically, and marking their influence on events, and that of events on them. Of the English he observes, the principal defects are the impressing of seamen, the inequality of representation, and above all the power possessed by the king of proroguing or dissolving the parliament at pleasure, with the ascendancy he derives from the means he has of corrupting it. The little republic of Ragusa displays to our author an astonishing spectacle: liberty attached to despotism. Its government is more ancient than that of Venice, and its treaty of alliance with the Turks dates as far back as Orchan, who signed it by applying his hand dipped in ink on the paper. The chief of the republic is changed every month, the other officers every week, and the gover-

nor of the castle every day. In 1763 the republic, notwithstanding its weakness, had the courage to resist the power of the Russians, who threatened to bombard it, on a refusal to permit the establishment of a Greek church there, which the empress desired, to serve a party, by means of which she hoped to withdraw Ragusa from its alliance with the Turks. "My orders," said count de Ragni, deputy to count Orlov, "are, not to listen to such a proposal. Her imperial majesty may bombard Ragusa: but it shall be laid in ashes before a Greek church shall be built in my country, nor will my sovereign enter into any engagements contrary to its treaties with the Porte." When we consider, that this haughty answer is addressed to such an empire as Russia by a state with an army of 160 soldiers, we cannot but be moved at its heroic firmness.

This work has great merit. The principal design of its author in writing it was to serve the Lyceum, which seemed to be strongly threatened with decline. In a preliminary discourse to it are discussed the fundamental principles of society. *Journal Encyclopedique.*

MORAL PHILOSOPHY.

ART. XXXI. Paris. *Elémens de la Morale universelle, &c.* Elements of universal Morality, or the Catechism of Nature: by the late Baron d'Holbach, of the Academies of Petersburg, Manheim, and Berlin. Small 12mo. 1790.

The editor assures us, that this catechism is actually the production of baron d'H. from whose family he received it, with permission to make it public. The author's intention is to show, that morality is not a phantom of the imagination, but is founded on the nature, wants, and interests of man; and that without it he cannot be happy, be his circumstances what they may. *Avantcoureur.*

ART. XXXII. *Essais sur les Mœurs, &c.* Essays on Morality, or no durable Constitution without good Morals; addressed to the National Assembly: by Mr. D C

The author of these essays, which wholly regard the virtue of chastity, merits our esteem for his ardent love of virtue, his eager hatred of vice, and the indignation he most strongly expresses against every excess that is an offence to morality. He professes himself an enemy to the celibacy of priests and soldiers, and an advocate for divorce. *Mercur de France.*

CLASSICAL LITERATURE.

ART. XXXIII. Hanover. *Erklärende Anmerkungen zum Homer, &c.* Explanatory Remarks on Homer: by J. H. J. Köppen. Vol. III. 8vo. 334 p. 1790.

This volume, like the preceding, contains many excellent remarks on the sense and genuineness of passages, spirit of the poem, ancient notions, families, &c. though we cannot always coincide in opinion with our author, and sometimes wish, that he had caught Heyne's comprehensive brevity, as well as he has frequently his spirit. In the present volume are included Books IX.—XII.

Jen. Allg. Lit. Zeit.

ORIENTAL LITERATURE.

ART. XXXIV. Jena. *Neues Repertorium für biblische und Morgenlandische Literatur, &c.* New Repository for biblical and oriental Literature: by H. E. G. Paulus. Part II. 8vo. 350 p. 1790.

The essays in this part show, that the present repository will be no way inferior to the former. They are, 1. an explanation from Jewish history of the subscriptions to Hebrew manuscripts, announcing when, where, and by whom they were written: by Mr. Bruns. Mr. B. finds them to be confirmed by the history of the Jews; and maintains the authenticity of those of the 12th century from internal evidence. 2. Abdulcarim's pilgrimage from Bagdad to Mecca, translated from the English published at Calcutta: by Mr. Paulus. The original is in the Persian language. 3. Continuation of the attempt to decipher the melody and harmony of the ancient Hebrew songs and music: by Mr. Anton. 4. On the most ancient accounts of the origin of man: by Mr. Bruns. Mr. B. does not find it said expressly, either in the first or fifth chapter of Genesis, that only one pair of the human species was created; but merely that man was created of both sexes. He admits that two individuals only are spoken of in the second and third chapters, but endeavours to reconcile them with the former. 5. On the subject and design of the first and second fragments of the Mosaic history of man: by Mr. Paulus. The first, Mr. P. deems an ancient hymn for the sabbath: the second a fable, containing the philosophical notions of the first ages on the primitive state of man. 6. On the most ancient division of the books of the Old Testament: by Mr. Storr. Mr. S. removes the difficulty in Mark i. 2. where, as elsewhere occurs, the book at the beginning of a collection is put for the whole. 7. On the antiquity of the Arabic vowel points, and diacritical marks: by Mr. Tychsen. The former were invented probably before the year of the Hejra 40; the latter, before 90 of the same æra. 8. On the unknown tongues of the christians continued: by Mr. Paulus. Mr. P. considers the gift of speaking with tongues as a natural capacity for acquiring foreign languages, and nothing miraculous. On this hypothesis he explains 1 Cor. xiii. xiv. 9. On the conclusion of the gospel of John: by the same. Mr. P. considers it as the addition of a foreign hand.

Jen. Allg. Lit. Zeit.

COINS AND MEDALS.

ART. XXXV. Stockholm. *Kort Udkast til Konung Adolph Fredrics och des Gemaols Lef-vernesbeskrifning, &c.* Brief medallic History of King Adolphus Frederic and his Queen. 8vo. 244 p. 1789.

This is a well executed supplement to Sir C. R. Berch's medallic history of the kings of Sweden. [See our Rev. Vol. VII. p. 112]. The author is baron Rosenhane. He has given the inscriptions in the original language, with a translation.

Jen. Allg. Lit. Zeit.

HISTORY.

ART. XXXVI. Stockholm. *Svea Rikes Historia under K. Gustaf Adolf, &c.* History of Sweden under the Reign of King Gustavus Adolphus the Great. Vols. I. II. 8vo. 889 p. 1790.

A life of Gustavus Adolphus, written by a Swede, who, not unskilled in history, might have it in his power to recur to authentic sources of information, and would paint him not in the field merely, but as he was at home, has long been desired. Such have we in the present work, written by the royal historiographer J. Hallenberg. These two volumes give us the history of his youth, and of the first fourteen months of his reign only, ending with the year 1613. In them two erroneous reports are corrected: one that he studied at Padua; the other that he actually served under prince Maurice of Orange. Several documents are appended, which can be little interesting to any but Swedes: we wish, therefore, that they may be omitted in the German translation promised us by prof. Möller of Griefswald.

Jen. Allg. Lit. Zeit.

BIBLIOGRAPHY.

ART. XXXVII. Madrid. *Ensayo de una Bibliotheca Espanola de los mejores Escritores del Reynado de Carlos III. &c.* Sketch of a Bibliotheca Hispaniola of the principal Writers of the Reign of Charles III. by D. J. Sempere y Guarinos. Vol. V. 8vo. 238 p. 1789.

The present volume goes from *Re* to *Soc*. The next will conclude this useful work.

Jen. Allg. Lit. Zeit.

ART. XXXVIII. Paris. *Dictionnaire bibliographique, historique & critique, des Livres rares, &c.* A bibliographical, historical, and critical Dictionary of scarce, valuable, singular, curious, esteemed, and coveted Books, which have no fixed Price, both of known and unknown Authors, printed, or written before and since the Invention of Printing, and which have successively made their Appearance in our Days, in French, Greek, Latin, Italian, Spanish, English, &c. with their Value, reduced to a just Estimation from the Prices which they have fetched at public Sales from the End of the seventeenth Century to the present Time; to which are added, Notes and Observations, to facilitate a certain and accurate Knowledge of original Editions, and Remarks for distinguishing them from counterfeit Ones; with an Essay on Bibliography, treating on the Knowledge and Love of Books, their different Degrees of Rarity, &c. a Work useful and necessary to all Men of Letters, Bibliographers, &c. 3 large vols. 8vo. 1790.

This is a very useful work, and appears to have considerable accuracy. In estimating prices, a medium of upwards of 300 sales has been taken, except for those, which on account of their rarity, were seldom met with. Its being in alphabetical order renders it very convenient to consult.

Avantcoureur.

ART. XXXIX. Anspach. *Beytrag zu der Nachrichten von alten Handschriften, &c.* Supplement to the Account of ancient Manuscripts: Continuation the first: by J. F. Degen. 4to. 32 p. 1790.

Mr. D. published a programma in 1785, in which he gave an account of some mss. in an unexplored literary mine, the library of the count of Schönborn, at Gaybach, in Franconia. This account is here continued. A ms. containing fragments of *Sedulii Carmen paschale*, *Prudentii Psychomachia*, and *Horatii Epistole*, with some others, appear

appear to contain some various readings, not to be condemned by future editors.

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D R A M A.

ART. XL. Paris. *Théâtre de la Nation*. March 28. *Les Victimes cloîtrées*, "The cloistered Victims," a play in four acts, in prose, by Mr. Monvel.

This piece, which met with great success, displays all the gloomy horror of the English romance. We are not averse to being moved with compassion, but to be kept continually on the rack for suffering innocence we think far from desirable. The conclusion, however, is happy.

ART. XLI. *Théâtre Italien*. March 19. *Camille, ou le Souterrain*, "Camilla, or the Cavern," a comic opera, by Mr. Marfollier, the music by Mr. Daleyrae.

This opera is taken from an interesting anecdote, related by Mad. de Brulart (Genlis) in her *Adelaide and Theodore*, of an adventure which we are assured really happened to the duchess of Cherisfalco, who is still living at Naples. Except one long scene, and that the denouement was somewhat forced, the piece has great merit.

L'Esprit des Journaux.

MISCELLANIES.

ART. XLII. Berlin. *Gelehrter Briefwechsel zwischen D. J. J. Reiske, M. Mendelssohn, & G. E. Lessing, &c.* Literary Correspondence between J. J. Reiske, M. Mendelssohn, and G. E. Lessing. Vol. I. 8vo. 348 p. 1789. Vol. II. Part I. Literary Correspondence between J. J. Reiske, Conr. Arn. Schmid, and G. E. Lessing. Part II. Lit. Cor. between J. A. Ebert, and G. E. Lessing. 8vo. 277 p. price 1 r. 18 g. [6s.]

The correspondence of a Lessing cannot but be interesting, notwithstanding his aversion to letter-writing. In the first volume we find no letter from the late Mr. R. though his name appears in the title page; whilst there are some of Mr. Nicolai of Berlin, whose name is not mentioned. That the correspondence between Mendelssohn and L. here published is incomplete, we are convinced, not from the gaps merely, but as we have been assured by some confidential friends of both, that they have read several letters from one to the other not in this collection: neither do they exhibit those effusions of the heart, which might have been expected from a confidential friendship of long standing, but rather the exchange of ideas of two men united by similarity of study, and mutual esteem. We read with pleasure in the first part of this correspondence thoughts on various objects of practical philosophy, particularly those which relate to poetry and the fine arts. Some criticisms on works of persons now living will not afford much satisfaction to their authors. The letters between Mendelssohn and L. on the similarity between the pre-established harmony of Leibnitz, and the system of Spinoza, deserve our notice. Prof. Heydenreich supposed M. had borrowed this discovery from J. Lange; and says of Wolf, that he very fully showed, it was easier to extract fire from water, than the harmony of Leibnitz from Spinoza.

Spinoza. But Jacobi has proved, that there is some similitude between the hypothesis of Leibnitz, and the principles of Spinoza, in the new edition of his treatise on the doctrines of the latter : and these letters evince, that M. deduced his arguments for his opinion from passages in Spinoza's works. L. objects to M. that Leibnitz intended by his pre-established harmony to solve the difficulty of the union between two things so different as body and mind : Spinoza, on the contrary, saw nothing different, and consequently no union, no difficulty to be solved. To this M. answers : " according to Spinoza, body and mind are different modifications of one substance. Extension and thought are two different attributes of that substance, each of which must be comprehended singly, without including the idea of the other. Hence it follows, that no motion is comprehensible from thought, and no thought from motion, but ideas follow from ideas, and motions from motions, yet so that they harmonize." In these letters, written in 1763, we find no marks of L.'s being inclined to Spinozism, which, according to Jacobi, he fully embraced towards the end of his life, without imparting his conviction to his friend M. The correspondence with Reiske chiefly relates to Greek literature ; and it appears from it, that the worthy Mrs. R. was an active assistant of her husband in his learned labours, and well acquainted with the works of the ancients.

This publication is also valuable as characteristic of the men. Lessing appears honest, frank, and gay, yet frequently a prey to ill humour and melancholy ; restless, changeable, and seldom, or but occasionally, satisfied with his situation. Mendelssohn is a philosopher who unites metaphysics with the graces ; who in a life of great retirement makes some few noble sacrifices to social friendship ; who had to contend with ill-health ; and who laments the duties of his employment as a book-keeper. " A laborious employment," says he, " depresses me, and consumes the powers of my best years. My back bending beneath the load, I creep through life like a beast of burden, whilst, unfortunately, self-love whispers in my ear, that nature designed me for the nobler pursuits of the field." The learned, modest, mild, good-hearted Schmid appears the same in his letters as in his life : and we are the more obliged to the editor for them, as the too little known, yet by his friends highly valued author, was too sparing of imparting the fruits of his studies to the public.

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ART. XLIII. *Freundschaftlicher Briefwechsel zwischen G. E. Lessing und seiner Frau, &c.* Friendly Correspondence between G. E. Lessing and his Wife. 2 vols. 8vo. 728 p. price 2 r. 2 g. [7s. 3d.] 1789.

These letters were written in the years 1772—6, before L. was married to Mrs. König, then a widow at Hamburg. Mrs. K. was an intelligent, industrious, good woman ; expresses herself well in her letters ; appears to have attached herself to L. and knew how to accommodate herself to his humour ; was a tender mother, and a true friend. Some accounts of mere domestic matters, of a trifling nature, might, however, have been spared.

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